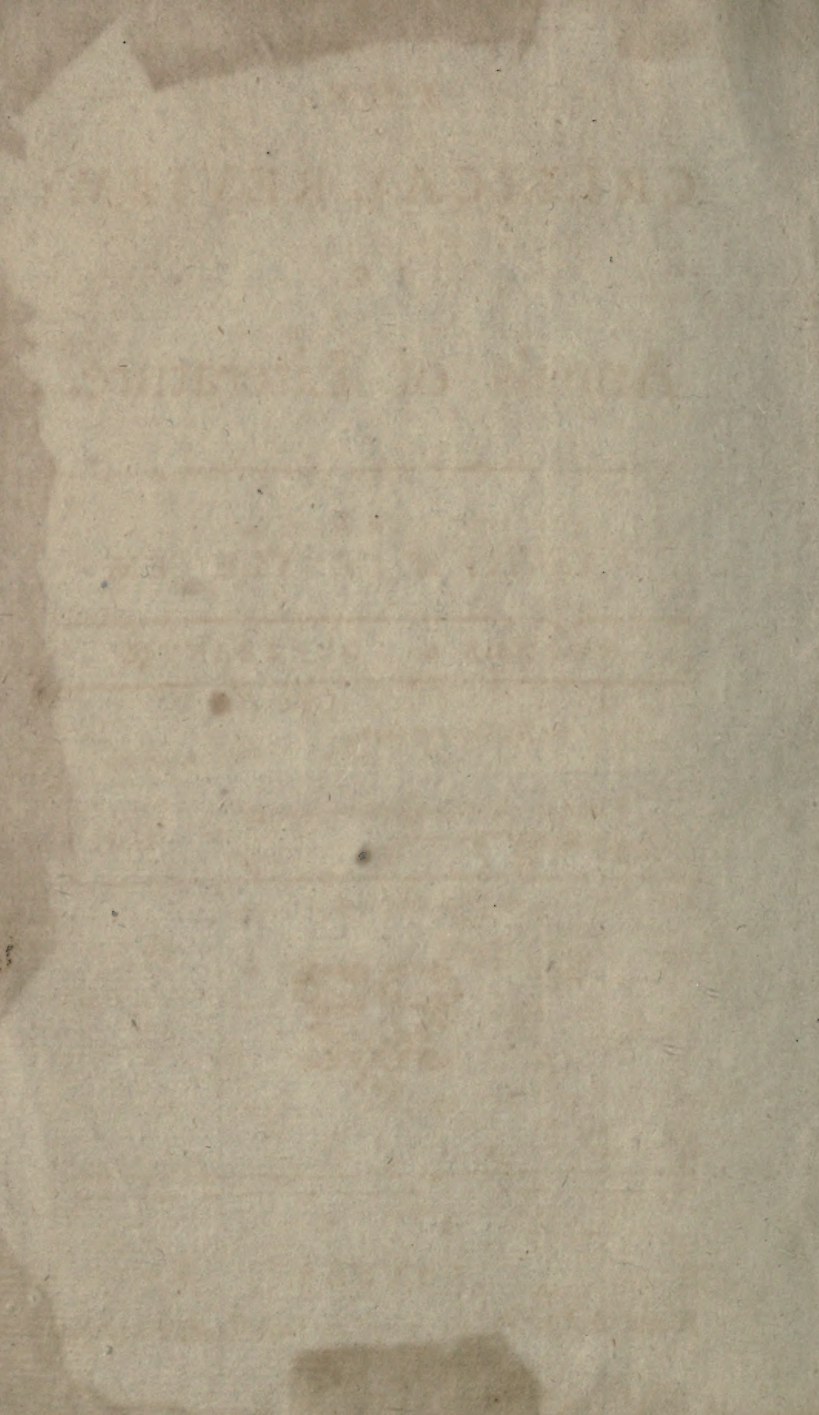








John Arrol





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THE  
CRITICAL REVIEW:

OR,  
Annals of Literature.

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BY  
A SOCIETY of GENTLEMEN.

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VOLUME the FOURTEENTH.

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——— *Nothing extenuate,*  
*Nor set down aught in malice.* SHAKESPEAR.

*Ploravere suis non respondere favorem*  
*Speratum meritis*——— HOR.

(1762, July - Dec)



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Printed for A. HAMILTON, in *Falcon-Court, Fleet-Street.*

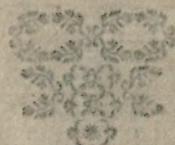
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THE  
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BY  
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VOLUME the FOURTEENTH.

Nothing extenuate,  
Nor set down ought in malice.  
Pleasures full and responsive favour  
Spirits warm —  
HON.



LONDON:

Printed for A. HARRISON, in Pall-mall, near St. James's Church.

MDCCLXXIII.



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FOURTEENTH VOLUME

OF THE

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T H E

CRITICAL REVIEW.

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For the Month of *July*, 1762.

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ARTICLE I.

*The Works of Henry Fielding, Esq; With the Life of the Author. In Eight Volumes. The Second Edition. 8vo. Pr. 2l. 12s. 6d. Millar.*

EVERY reader of taste, who is not already in possession of the multifarious writings of the late ingenious Mr. Fielding, will receive great pleasure from this elegant monument erected to his memory, by the joint endeavours of Mr. Hogarth, Mr. Murphy, and the proprietor Mr. Millar. The first of these gentlemen has embellished the edition by a masterly print of the author; the second has enriched it with a sketch of the principal circumstances of his life, and a copious critique on his genius and writings; and the third has declined no expence, to furnish the public with an elegant and rational entertainment. What more immediately attracts the notice of the curious reader, is the drawing sketched by the editor of the distinguishing features of a man, born to independency, blessed with a liberal education, possessed of the finest talents, and connected with persons of rank and influence, who was almost all his life exposed to the frowns of fortune, the needy drudge of a manager or bookseller, and the neglected slave of an ungrateful people, who admired without rewarding his genius. Mr. Murphy, well known to the public by several excellent dramatic performances, and specimens of poetical genius, now appears, for the first time, in the character of a biographer, and to such advantage, that we are by no means disappointed in the expectations we entertained of his being equal to the subject: good sense, delicacy, and taste, shine forth in every page; but the features are copied rather from the writings than from the life of Mr. Fielding, and we

must consider his historian more in the light of a critic than of a biographer. It was no part of his intention to 'disturb the manes of the dead, as has been practised by certain biographers; to insult his memory with an unnecessary detail of his distresses, and the actions which resulted from them; to infer the character of his heart from the overflowings of sudden and momentary passions; to tear off ungenerously the shroud from his remains, and pursue him with a cruelty of narrative, till the reader's sense is shocked, and is forced to express his horror, like Virgil's Æneas, when he meets in the regions of the dead the shade of his mangled friend.'——It is not the intire history of the man, but the memoirs of an author, which the writer offers to the public.

Notwithstanding this declaration, Mr. Murphy traces the parentage of Mr. Fielding, pursues him through the course of his education, and enters into all the more important situations of his life. He acquaints us that he was born at Sharpham-Parke, in Somersetshire, April 22, 1707; that his father Edmund Fielding, attained to the rank of lieutenant-general towards the close of the reign of George I. or the accession of George II. that he was grandson to the earl of Denbigh, nearly allied to the duke of Kingston, and many other noble families; and that his mother was daughter to judge Gold, grandfather to the present Sir Henry Gold, one of the barons of the Exchequer. We are sorry to add what follows; namely, *that Mr. Fielding, by these his parents, had four sisters, and one brother*; because it furnishes those wags, who sport with every slip of genius, with an opportunity of being merry at Mr. Murphy's expence; at a juncture especially when wit is thought to consist in illiberal national reflections. The meaning of this expression is obvious enough; and we have some doubts, whether it may not be defensible, altho' it is certainly ambiguous. By a second wife general Fielding had six sons, all dead, except the present Sir John Fielding, now in the commission of the peace for the counties of Middlesex, Surry, Essex, and the liberties of Westminster.

\* Henry Fielding received the first rudiments of his education at home, under the care of the Rev. Mr. Oliver, to whom, we may judge, he was not under any considerable obligations from the very humorous and striking portrait given of him afterwards under the name of parson Trulliber, in Joseph Andrews. From Mr. Oliver's care our author was removed to Eton School, where he had the advantage of being early known to many of the first people in the kingdom, namely, to lord Lyttelton, Mr. Fox, Mr. Pitt, Sir Charles Hanbury Williams, and the late Mr. Winnington, &c. At this great seminary of edu-



cation, Henry Fielding gave distinguishing proofs of strong and peculiar parts; and when he left the place, he was said to be uncommonly versed in the Greek authors, and an early master of the Latin classics; for both which he retained a strong admiration in all the subsequent passages of his life. Thus accomplished he went from Eton to Leyden; and there continued to shew an eager thirst for knowledge, and to study the civilians with a remarkable application for about two years, when, remittances failing, he was obliged to return to London, not then quite twenty years old.

At the age of twenty years, or thereabout, Henry Fielding returned from Leyden to London; in the fullest vigour of constitution, which was remarkably strong, and patient of fatigue; still unshaken by excesses of pleasure, and unconquered by midnight watchings, till frequent returns of the gout attacked him with a severity, that made him, in the latter part of his days, a melancholy repentant for the too free indulgencies of his youth, and drove him at length to Lisbon in the hopes of lingering a little longer in life. From the account of his voyage to that place we may judge of the activity of his mind, and the strenuous flow of his spirits, which, under a complication of infirmities, could yet prompt him to the exercise of his wit, and the sallies of his imagination. What then must have been the gaiety and quickness of his fancy, when his strength was yet unimpaired by illness, and when young in life curiosity was eager to know the world, and his passions were ready to catch at every hook pleasure had baited for them? It is no wonder that, thus formed and disposed for enjoyment, he launched wildly into a career of dissipation. Though under age, he found himself his own master, and in London: *Hoc fonte derivata clades!* From that source flowed all the inconveniencies that attended him throughout the remainder of his life. The brilliancy of his wit, the vivacity of his humour, and his high relish of social enjoyment, soon brought him into high request with the men of taste and literature, and with the voluptuous of all ranks; to the former he was ever attentive, and gladly embraced all opportunities of associating with them; if the latter often ensnared him, and won from him too great a portion of his time, it cannot be wondered at, considering the greenness of his years, the sensibility of his temper, and the warmth of his imagination. His finances were not answerable to the frequent draughts made upon him by the extravagance which naturally followed. He was allowed two hundred pounds a-year by his father, which, as he himself used to say, "any body might pay that would."

'The fact was, general Fielding, with very good inclinations to support his son in the handsomest manner, very soon found it impracticable to make such appointments for him, as he could have wished. He had married again soon after the death of our author's mother, and had so large an increase of family, and that too so quick, that, with the necessary demands of his station for a genteel and suitable expence, he could not spare out of his income any considerable disbursements for the maintenance of his eldest son. Of this truth Henry Fielding was sensible, and he was therefore, in whatever difficulties he might be involved, never wanting in filial piety, which, his nearest relations agree, was a shining part of his character. By difficulties his resolution was never subdued; on the contrary, they only roused him to struggle through them with a peculiar spirit and magnanimity.'

'Disagreeable impressions never continued long upon his mind; his imagination was fond of seizing every gay prospect, and in his *worst* adversities filled him with sanguine hopes of a better situation. To obtain this, he flattered himself that he should find his resources in his wit and invention; and accordingly he commenced a writer for the stage in the year 1727, being then about twenty years of age.

'His first dramatic piece soon after ventured into the world, and was called *Love in several Masques*. It immediately succeeded the *Provoked Husband*, a play, which, as our author observes, for the continued space of twenty-eight nights received as great and as just applauses, as ever were bestowed on the English stage. "These (says Mr. Fielding) were difficulties, which seemed rather to require the superior force of a Wycherley or a Congreve than a raw and unexperienced pen (for I believe I may boast that none ever appeared so early upon the stage.)" Notwithstanding these obstacles, the play, we find, was favourably received: and considering that it was his first attempt, it had, no doubt, the marks of a promising genius. His second play, the *Temple Beau*, appeared the year after, and contains a great deal of spirit and real humour. Perhaps in those days, when audiences were in the æra of delicate and higher comedy, the success of this piece was not very remarkable; but surely pieces of no very superior merit have drawn crowded houses within our own memory, and have been attended with a brilliancy of success; not but it must be acknowledged that the picture of a Temple Rake since exhibited by the late Dr. Hoadly in the *Suspicious Husband*, has more of what the Italians call *Fortunato*, than can be allowed to the careless and hasty pencil of Mr. Fielding. It would lead a great way from the intention of this essay, should we attempt to analyse



The several dramatic compositions of this author; and indeed, as he confessedly did not attain to pre-eminence in this branch of writing, at least was unequal to his other productions, it may be sufficient to observe, that from the year 1727 to the end of 1736, almost all his plays and farces were written, not above two or three having appeared since that time; so that he produced about eighteen theatrical performances, plays and farces included, before he was quite thirty years old. No selection has been made of those pieces, but they are all printed together in this edition, that the public might have the *entire theatre* of Henry Fielding. For though it must be acknowledged that in the whole collection there are few plays likely to make any considerable figure on the stage hereafter, yet they are worthy of being preserved, being the works of a genius, who in his wildest and most inaccurate productions, yet occasionally displays the talent of a master. Though in the plan of his pieces he is not always regular, yet is he often happy in his diction and stile; and in every groupe, that he has exhibited, there are to be seen particular delineations that will amply recompence the attention bestowed upon them. The comedy of the *Miser*, which he has mostly taken from Moliere, has maintained its ground upon the stage ever since it was first performed, and has the value of a copy from a great painter by an eminent hand. If the comedy of *Pasquin* were restored to the stage, it would perhaps be a more favourite entertainment with our audiences than the much-admired *Rehearsal*; a more rational one it certainly would be, as it would undoubtedly be better understood.

As it was Mr. Fielding's lot to write always from necessity, it cannot (says his biographer) but mortify a benevolent mind, to perceive from his own account, that he derived but small aids towards his subsistence from the treasurer of the play-house. 'One of his farces he has printed, as it was *damm'd* at the theatre-royal in Drury-Lane; and that he might be *more generous to his enemies than they were willing to be to him*, he informs them, in the general preface to his miscellanies, that for the *Wedding Day*, though acted six nights, his profits from the house did not exceed fifty pounds. A fate not much better attended him in his earlier productions; but the severity of the public, and the malice of his enemies met with a noble alleviation from the patronage of the late duke of Richmond, John duke of Argyle, the late duke of Roxborough, and many persons of distinguished rank and character; among whom may be numbered the present lord Lyttelton, whose friendship to our author softened the rigour of his misfortunes, while he lived, and exerted itself towards his memory, when he was no more, by taking

pains to clear up imputations of a particular kind, which had been thrown out against his character.

Mr. Fielding had not been long a writer for the stage, when he married Miss Craddock, a beauty from Salisbury. About that time his mother dying, a moderate estate at Stower in Dorsetshire devolved to him. To that place he retired with his wife, on whom he doated, with a resolution to bid adieu to all the follies and intemperancies to which he had addicted himself in the career of a town-life. But unfortunately a kind of family-pride here gained an ascendant over him, and he began immediately to vie in splendor with the neighbouring country squires. With an estate not much above two hundred pounds a-year, and his wife's fortune, which did not exceed fifteen hundred pounds, he encumbered himself with a large retinue of servants all clad in costly yellow liveries. For their master's honour, these people could not descend so low as to be careful in their apparel, but in a month or two were unfit to be seen; the squire's dignity required that they should be new-equipped; and his chief pleasure consisting in society and convivial mirth, hospitality threw open his doors, and, in less than three years, entertainments, hounds, and horses entirely devoured a little patrimony, which, had it been managed with œconomy, might have secured to him a state of independence for the rest of his life; and with independence, a thing still more valuable, a character free from those interpretations, which the severity of mankind generally puts upon the actions of a man, whose imprudencies have led him into difficulties: for when once it is the fashion to condemn a character in the gross, few are willing to distinguish between the impulses of necessity, and the inclinations of the heart. Sensible of the disagreeable situation he had now reduced himself to, our author immediately determined to exert his best endeavours to recover, what he had wantonly thrown away, a decent competence; and being then about thirty years of age, he betook himself to the study of the law. The friendships he met with in the course of his studies, and indeed through the remainder of his life, from the gentlemen of that profession in general, and particularly from some, who have since risen to be the first ornaments of the law, will for ever do honour to his memory. His application, while he was a student in the Temple, was remarkably intense; and though it happened that the early taste he had taken of pleasure would occasionally return upon him, and conspire with his spirits and vivacity to carry him into the wild enjoyments of the town, yet it was particular in him that amidst all his dissipations nothing could suppress the thirst he had for knowledge, and the delight he felt in reading; and this prevailed in him to such a degree, that he has been frequently  
known



known by his intimates, to retire late at night from a tavern to his chambers, and there read, and make extracts from the most abstruse authors, for several hours before he went to bed; so powerful were the vigour of his constitution and the activity of his mind. A parody on what Paterculus says of Scipio might justly be applied to Henry Fielding: always over a social bottle or a book, he enured his body to the dangers of intemperance, and exercised his mind with studies: *semperque inter arma ac studia versatus, aut corpus periculis, aut animum disciplinis exercuit.* After the customary time of probation at the Temple, he was called to the bar, and was allowed to have carried with him to Westminster-Hall no incompetent share of learning. He attended with punctual assiduity both in term-time and on the western-circuit, as long as his health permitted him; but the gout soon began to make such assaults upon him, as rendered it impossible for him to be as constant at the bar as the laboriousness of his profession required: he could only now follow the law by snatches, at such intervals as were free from indisposition; which could not but be a dispiriting circumstance, as he saw himself at once disabled from ever rising to the eminence he aspired to. However, under the severities of pain and want, he still pursued his researches with an eagerness of curiosity peculiar to him; and, though it is wittily remarked by Wycherley, that Apollo and Littelton seldom meet in the same brain, yet Mr. Fielding is allowed to have acquired a respectable share of jurisprudence, and in some particular branches he is said to have arisen to a great degree of eminence, more especially in crown-law, as may be judged from his leaving two volumes in folio upon that subject. This work still remains unpublished in the hands of his brother, Sir John Fielding; and by him I am informed that it is deemed perfect in some parts. It will serve to give us an idea of the great force and vigour of his mind, if we consider him pursuing so arduous a study under the exigencies of family-distress, with a wife and children, whom he tenderly loved, looking up to him for subsistence, with a body lacerated by the acutest pains, and with a mind distracted by a thousand avocations, and obliged for immediate supply to produce almost extempore a play, a farce, a pamphlet, or a news-paper. A large number of fugitive political tracts, which had their value when the incidents were actually passing on the great scene of business, came from his pen: the periodical paper, called the Champion, owed its chief support to his abilities; and though his essays in that collection cannot now be so ascertained, as to perpetuate them in this edition of his works, yet the reputation arising to him at the time of publication was not inconsiderable. It does not appear that he ever wrote much poetry:

with such talents as he possessed, it cannot be supposed that he was unqualified to acquit himself handsomely in that art ; but correct versification probably required more pains and time than his exigencies would allow. In the preface to his miscellanies he tells us, that his poetical pieces were mostly written when he was very young, and were productions of the heart rather than of the head. He adds, that this branch of writing is what he very little pretended to, and was very little his pursuit. Accordingly, out of this edition, which is intended to consist entirely of pieces more highly finished than works of mere amusement generally are, his verses are all discarded.

Having mentioned the dramatic performances, fugitive pieces, and first essay of Mr. Fielding, as a novelist, our author again recurs to the circumstance of his distresses, his connubial love, the death of Mrs. Fielding, and his being appointed an acting magistrate in the commission of the peace for Middlesex ; an office which, as Mr. Murphy observes, seldom fails of being hateful to the populace, and of course liable to many infamous imputations. From some of these the generous biographer endeavours to rescue his memory. ‘ The candid reader (says he) will recollect that the charge of venality never ceases to be exhibited against abilities in distress, which was our author’s lot in the first part of his life, and that the first magistrate for Westminster is ever liable to imputations ; for an answer to which we refer to a passage in the *Voyage to Lisbon*, and a note annexed to it. Page 374, Vol. VIII. “ A predecessor of mine used to boast that he made one thousand pounds a year in his office : but how he did this (if indeed he did it) is to me a secret. His clerk, now mine, told me I had more business than he had ever known there ; I am sure I had as much as any man could do. The truth is, the fees are so very low, when any are due, and so much is done for nothing, that if a single justice of peace had business enough to employ twenty clerks, neither he nor they would get much by their labour. The public will not therefore, I hope, think I betray a secret when I inform them, that I received from the government a yearly pension out of the public service-money ; which I believe, indeed, would have been larger, had my great patron been convinced of an error, which I have heard him utter more than once, That he could not indeed say, that the acting as a principal justice of peace in Westminster was on all accounts very desirable, but that all the world knew it was a very lucrative office. Now to have shewn him plainly, that a man must be a rogue to make a very little this way, and that he could not make much by being as great a rogue as he could be, would have required more confidence than, I believe, he had in me, and more of his conversation than



than he chose to allow me; I therefore resigned the office, and the farther execution of my plan to my brother, who had long been my assistant. And now, lest the case between me and the reader should be the same in both instances as it was between me and the great man, I will not add another word on the subject." The indignation with which he throws the dishonour from him will plead in his behalf with every candid mind; more particularly when it is considered as the declaration of a dying man. It will therefore be the more humane and generous office, to set down to the account of slander and defamation a great part of that abuse which was discharged against him by his enemies, in his life-time; deducing, however, from the whole this useful lesson, That quick and warm passions should be early controuled, and that dissipation and extravagant pleasures are the most dangerous palliatives that can be found for disappointments and vexations in the first stages of life. We have seen how Mr. Fielding very soon squandered away his small patrimony, which, with œconomy, might have procured him independence; we have seen how he ruined, into the bargain, a constitution, which, in its original texture, seemed formed to last much longer. When illness and indigence were once let in upon him, he no longer remained the master of his own actions; and that nice delicacy of conduct, which alone constitutes and preserves a character, was occasionally obliged to give way. When he was not under the immediate urgency of want, they, who were intimate with him, are ready to aver that he had a mind greatly superior to any thing mean or little; when his finances were exhausted, he was not the most elegant in his choice of the means to redress himself, and he would instantly exhibit a farce or a puppet-show in the Haymarket theatre, which was wholly inconsistent with the profession he had embarked in. But his intimates can witness how much his pride suffered, when he was forced into measures of this kind; no man having a juster sense of propriety, or more honourable ideas of the employment of an author and a scholar.'

Broken with chagrin, distress, vexation, infirmity, study, and public business, Mr. Fielding was advised by his physicians to make a voyage to Lisbon, 'to try if there was any restorative quality in the more genial air of that climate.' Even in this distressful situation, his imagination still continued making its strongest efforts to display itself; and the last gleams of his wit and humour faintly sparkled in the account he left behind him of his voyage to that place. His strength was now quite exhausted; and in about two months after his arrival at Lisbon, he yielded his last breath in the year 1754, and in the forty-eighth year of his age.

Describing the features of his mind, Mr. Murphy says, ' that his passions were, as the poet expresses it, tremblingly alive all o'er : whatever he desired, he desired ardently ; he was alike impatient of disappointment, or ill-usage, and the same quickness of sensibility rendered him elate in prosperity, and overflowing with gratitude at every instance of friendship or generosity : steady in his private attachments, his affection was warm, sincere, and vehement ; in his resentments he was manly, but temperate, seldom breaking out in his writings into gratifications of ill-humour, or personal satire. It is to the honour of those whom he loved, that he had too much penetration to be deceived in their characters ; and it is to the advantage of his enemies, that he was above passionate attacks upon them. Open, unbounded, and social in his temper, he knew no love of money ; but inclining to excess even in his very virtues, he pushed his contempt of avarice into the opposite extreme of imprudence and prodigality. When young in life he had a moderate estate, he soon suffered hospitality to devour it ; and when in the latter end of his days he had an income of four or five hundred a-year, he knew no use of money, but to keep his table open to those who had been his friends when young, and had impaired their own fortunes. Though disposed to gallantry by his strong animal spirits, and the vivacity of his passions, he was remarkable for tenderness and constancy to his wife, and the strongest affection for his children. Of sickness and poverty he was singularly patient, and under the pressure of those evils, he could quietly read Cicero de Consolatione ; but if either of them threatened his wife, he was impetuous for her relief : and thus often from his virtues arose his imperfections. A sense of honour he had as lively and delicate as most men, but sometimes his passions were too turbulent for it, or rather his necessities were too pressing ; in all cases where delicacy was departed from, his friends know how his own feelings reprimanded him. The interests of virtue and religion he never betrayed ; the former is amiably enforced in his works ; and, for the defence of the latter, he had projected a laborious answer to the posthumous philosophy of Bolingbroke ; and the preparation he had made for it of long extracts and arguments from the fathers and the most eminent writers of controversy, is still extant in the hands of his brother, Sir John Fielding. In short, our author was unhappy, but not vicious in his nature ; in his understanding lively, yet solid ; rich in invention, yet a lover of real science ; an observer of mankind, yet a scholar of enlarged reading ; a spirited enemy, yet an indefatigable friend ; a satirist of vice and evil manners, yet a lover of mankind ; an useful citizen, a polished and instructive wit ; and a magistrate zealous



ious for the order and welfare of the community which he served.'

But it is not in the particulars immediately relative to the life of Mr. Fielding, that we are to look for the merit of this essay; Mr. Murphy shews to more advantage as a critic than a historian. He has seized every occasion of introducing reflections upon books and genius; and the piece before us consists chiefly of digressions, altogether unpardonable if they had less merit. We meet with a long dissertation on the genius of Homer, and a defence of Mr. Pope, introductory to the remarks on Mr. Fielding's genius, which cannot but be deemed foreign to the subject, although Mr. Murphy thinks it absolutely necessary to define what he means by the word *genius*, before he enters upon the examination of the talents of his author. The critique upon Marivaux is equally extraneous, and the laboured string of trite reflections with which the essay opens, impresses but an unfavourable idea of what is to follow: yet these blemishes (for such they certainly are in a regular composition) constitute the greatest excellency of the performance before us. All the remarks on the dramatic works of Mr. Fielding display taste, imagination, a knowledge of mankind, and an intimate acquaintance with the stage. The essay on invention, for such it may be called, especially distinguishes the solid reflection and accurate judgment of the writer. Speaking of Homer, and vindicating Pope against the ingenious Mr. Warton, who has given up that poet's pretensions to invention, he observes that invention is of two kinds. One, primary and original, which can associate images never before combined; the other, secondary and subordinate, which could find out for those ideas which were assembled before, a new place, a new order and arrangement, with new embellishments of the most harmonious and exalted language. This is a pretty observation; but our author will perceive it is by no means a just definition of *invention*, by a little farther attention to the same Mr. Locke, whom he quotes immediately before, and whose judgment must in this case be allowed to be decisive, as he has sifted the subject to the bottom.

Having established the idea of different provinces of invention, Mr. Murphy proceeds to apply his principle in analysing the genius of his author Mr. Fielding. 'He may be truly said to be a genius, who possesses the leading faculties of the mind in their vigour, and can exercise them with warmth and spirit upon whatever subject he chuses. The imagination (in order to form a writer of eminence) must, in particular, be very quick and susceptible, or, as a fine poet has expressed it, it must be *feelingly alive all o'er*, that it may receive the strongest impres-

impressions either from the objects of nature, the works of art, or the actions and manners of men; for it is in proportion as this power of the mind is wrought upon, that the author feels in his own breast those fine sensations, which it is his business to impart to others, and that he is able to describe things in so lively a manner, as to make them, as it were, present to us, and of consequence to give what turn he pleases to our affections. The judgment also must be clear and strong, that the proper parts of a story or description may be selected, that the disposition of the various members of a work may be such, as to give a lucid order to the whole, and that such expression may be made use of as shall not only serve to convey the intended ideas, but shall convey them forcibly, and with that decorum of style which the art of composition requires; so that simplicity shall not be impoverished into meanness, nor dignity be incumbered with a load of finery, and affected ornament. Invention must also concur, that new scenery may be opened to the fancy, or at least that new lights may be thrown upon the prospects of nature; that the sphere of our ideas may be enlarged, or a new assemblage may be formed of them, either in the way of fable or illustration; so that if the author does not disclose original traces of thinking, by presenting to us objects unseen before, he may at least delight by the novelty of their combination, and the points of view in which he offers them. The power of the mind, moreover, which exerts itself in what Mr. Locke calls the association of ideas, must be quick, vigorous, and warm, because it is from thence that language receives its animated figures, its bold translation of phrases from one idea to another, the *verbum ardens*, the glowing metaphorical expression, which constitutes the richness and boldness of his imagery; and from thence likewise springs the readiness of ennobling a sentiment or description with the pomp of sublime comparison, or striking it deeper on the mind by the aptness of witty allusion. Perhaps what we call genius, might be still more minutely analysed; but these are its principal efficient qualities; and in proportion as these, or any of these, shall be found deficient in an author, so many degrees shall he be removed from the first rank and character of a writer. To bring these remarks home to the late Mr. Fielding, an estimate of him may be justly formed, by enquiring how far these various talents may be attributed to him; or if he failed in any, what that faculty was, and what discount he must suffer for it. But tho' it will appear, perhaps, that when he attained that period of life, in which his mind was come to its full growth, he enjoyed every one of these qualifications, in great strength and vigour; yet in order to give the true character of his talents, to



mark the distinguishing specific qualities of his genius, we must look into the temper of the man, and see what byas it gave to his understanding; for when abilities are possessed in an eminent degree by several men, it is the peculiarity of habit that must discriminate them from each other.'

Having passed judgment on his plays, and other small performances, our author observes, that these seemed but preludes to some greater work, in which all the component parts of his genius were to be seen in their full and vigorous exertion; in which his *imagination* was to strike us by the most lively and just colouring, his *wit* to enliven by the happiest allusions, his *invention* to enrich with the greatest variety of character and incident, and his *judgment* to charm not only by the propriety and grace of particular parts, but by the order, harmony, and congruity of the whole: to this high excellence he made strong approaches in *Joseph Andrews*; and in *Tom Jones* he has fairly bore away the palm.

'In the progress of Henry Fielding's talents there seem to have been three remarkable periods; one, when his genius broke forth at once with an effulgence superior to all the rays of light it had before emitted, like the sun in his morning glory, without the ardor and the blaze which afterwards attend him; the second, when it was displayed with collected force, and a fulness of perfection, like the sun in meridian majesty, with all his highest warmth and splendor; and the third, when the same genius, grown more cool and temperate, still continued to cheer and enliven, but shewed at the same time that it was tending to its decline, like the same sun, abating from his ardor, but still gilding the western hemisphere.

'To these three epochas of our author's genius, the reader will be before-hand with me in observing that there is an exact correspondency in the *Joseph Andrews*, *Tom Jones*, and *Amelia*. *Joseph Andrews*, as the preface to the work informs us, was intended for an imitation of the stile and manner of Cervantes: and how delightfully he has copied the humour, the gravity, and the fine ridicule of his master, they can witness who are acquainted with both writers. The truth is, Fielding, in this performance, was employed in the very province for which his talents were peculiarly and happily formed; namely, the fabulous narration of some imagined action, which did occur, or might probably have occurred in human life. Nothing could be more happily conceived than the character of Parson Adams for the principal personage of the work; the humanity, and benevolence of affection, the goodness of heart, and the zeal for virtue, which come from him upon all occasions, attach us to Mr. Adams in the most endearing manner; his excellent talents,

talents, his erudition, and his real acquirements of knowledge in classical antiquity, and the sacred writings; together with his honesty, command our esteem and respect; while his simplicity and innocence in the ways of men provoke our smiles by the contrast they bear to his real intellectual character, and conduce to make him in the highest manner the object of mirth, without degrading him in our estimation, by the many ridiculous embarrassments to which they every now and then make him liable; and, to crown the whole, that habitual absence of mind, which is his predominant foible, and which never fails to give a tinge to whatever he is about, makes the honest clergyman almost a rival of the renowned Don Quixote; the adventures he is led into, in consequence of this infirmity, assuming something of the romantic air which accompanies the knight errant, and the circumstances of his forgetfulness tending as strongly to excite our laughter as the mistakes of the Spanish hero. I will venture to say, that when Don Quixote mistakes the barber's basin for Mambrino's helmet, no reader ever found the situation more ridiculous and truly comic than Parson Adams's travelling to London to sell a set of sermons, and actually *snapping his fingers and taking two or three turns round the room in extacy*, when introduced to a bookseller in order to make an immediate bargain; and then immediately after, not being able to find those same sermons, when he exclaims, "I profess, I believe I left them behind me." There are many touches in the conduct of this character, which occasion the most exquisite merriment; and I believe it will not be found too bold an assertion, if we say that the celebrated character of an absent man by La Bruyere is extremely short of that true and just resemblance to nature with which our author has delineated the features of Adams: the former indeed is carried to an agreeable extravagance, but the latter has the fine lights and shades of probability.

'How the peculiarities of Parson Adams are interwoven into the history of Joseph Andrews, and how sustained with unobtruding pleasantry to the conclusion, need not be mentioned here, as it is sufficiently felt and acknowledged. The whole work indeed abounds with situations of the truly comic kind; the incidents and characters are unfolded with fine turns of surprise; and it is among the few works of invention, produced by the English writers, which will always continue in request. But still it is but the sun-rise of our author's genius. The hint it seems was suggested to him by the success of the late Mr. Richardson's history of Pamela Andrews: Joseph is here represented as her brother, and he boasts the same virtue and continency which are the characteristics of his sister. In the plan of the

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the work, Mr. Fielding did not form to himself a circle wide enough for the abundance of his imagination; the main action was too trivial and unimportant to admit of the variety of characters and events which the reader generally looks for in such productions: the attainment of perfection in this kind of writing was in reserve for Mr. Fielding in a future work.'

We know that many readers will condemn the taste of the critic, for giving *Tom Jones* the preference to *Joseph Andrews*; and we must confess that we concur with them, if they speak of strength of humour and natural painting: tho' with respect to the intricacy, regularity, and conduct of the fable, we agree with Mr. Murphy, in preferring the former. 'And now (says our author) we are arrived at the second grand epoch of Mr. Fielding's genius, when all his faculties were in perfect unison, and conspired to produce a complete work. If we consider *Tom Jones* in the same light in which the ablest critics have examined the *Iliad*, the *Æneid*, and the *Paradise Lost*, namely, with a view to the fable, the manners, the sentiments, and the style, we shall find it standing the test of the severest criticism, and indeed bearing away the envied praise of a complete performance. In the first place, the action has that unity, which is the boast of the great models of composition; it turns upon a single event, attended with many circumstances, and many subordinate incidents, which seem, in the progress of the work, to perplex, to entangle, and to involve the whole in difficulties, and lead on the reader's imagination, with an eagerness of curiosity, through scenes of prodigious variety, till at length the different intricacies and complications of the fable are explained after the same gradual manner in which they had been worked up to a crisis: incident arises out of incident; the seeds of every thing that shoots up, are laid with a judicious hand, and whatever occurs in the latter part of the story, seems naturally to grow out of those passages which preceded; so that, upon the whole, the business with great propriety and probability works itself up into various embarrassments, and then afterwards, by a regular series of events, clears itself from all impediments, and brings itself inevitably to a conclusion; like a river, which, in its progress, foams amongst fragments of rocks, and for a while seems pent up by unsurmountable oppositions; then angrily dashes for a while, then plunges under ground into caverns, and runs a subterraneous course, till at length it breaks out again, meanders round the country, and with a clear placid stream flows gently into the ocean: By this artful management, our author has given us the perfection of fable; which, as the writers upon the subject have justly observed, consists in such obstacles to retard the final issue of the whole,

whole, as shall at least, in their consequences, accelerate the catastrophe, and bring it evidently and necessarily to that period only, which, in the nature of things, could arise from it; so that the action could not remain in suspense any longer, but must naturally close and determine itself. It may be proper to add, that no fable whatever affords, in its solution, such artful states of suspense, such beautiful turns of surprise, such unexpected incidents, and such sudden discoveries, sometimes apparently embarrassing, but always promising the catastrophe, and eventually promoting the completion of the whole. Vida, the celebrated critic of Italy, has transmitted down to us, in his Art of Poetry, a very beautiful idea of a well-concerted fable, when he represents the reader of it in the situation of a traveller to a distant town, who, when he perceives but a faint shadowy glimmering of its walls, its spires, and its edifices, pursues his journey with more alacrity than when he cannot see any appearances to notify the place to which he is tending, but is obliged to pursue a melancholy and forlorn road through a depth of vallies, without any object to flatter or to raise his expectation.

*Haud aliter, longinqua petit qui fortè viator  
Mœnia, si positas altis in collibus arces  
Nunc etiam dubias oculis videt, incipit ultro  
Lætior ire viam, placidumque urgere laborem,  
Quam cum nusquam ullæ cernuntur quas adit arces;  
Obscurum sed iter tedit convallibus imis.*

‘ In the execution of this plan, thus regular and uniform, what a variety of humorous scenes of life, of descriptions, and characters, has our author found means to incorporate with the principal action; and this too, without distracting the reader’s attention with objects foreign to his subject, or weakening the general interest by a multiplicity of episodical events? Still observing the grand essential rule of unity in the design, I believe, no author has introduced a greater diversity of characters, or displayed them more fully, or in more various attitudes. *All-worthy* is the most amiable picture in the world of a man who does honour to his species: in his own heart he finds constant propensities to the most benevolent and generous actions, and his understanding conducts him with discretion in the performance of whatever his goodness suggests to him. And though it is apparent that the author laboured this portrait *con amore*, and meant to offer it to mankind as a just object of imitation, he has soberly restrained himself within the bounds of probability, nay, it may be said, of strict truth; as in the general opinion, he is supposed to have copied here the features of a  
worthy



worthy character still in being. Nothing can be more entertaining than *Western*; his rustic manners, his natural undisciplined honesty, his half-enlightened understanding, with the self-pleasing shrewdness which accompanies it, and the bias of his mind to mistaken politics, are all delineated with precision and fine humour. The sisters of those two gentlemen are aptly introduced, and give rise to many agreeable scenes. Tom Jones will at all times be a fine lesson to young men of good tendencies to virtue, who yet suffer the impetuosity of their passions to hurry them away. Thwackum and Square are excellently opposed to each other; the former is a well drawn picture of a *divine*, who is neglectful of the moral part of his character, and ostentatiously talks of religion and grace; the latter is a strong ridicule of those, who have high ideas of the dignity of our nature, and of the native beauty of virtue, without owning any obligations of conduct from religion. But grace, without practical goodness, and the moral fitness of things, are shewn, with a fine vein of ridicule, to be but weak principles of action. In short, all the characters down to Partridge, and even to a maid or an hostler at an inn, are drawn with truth and humour: and indeed they abound so much, and are so often brought forward in a dramatic manner, that every thing may be said to be here in action; every thing has *Manners*; and the very manners which belong to it in human life. They look, they act, they speak to our imagination just as they appear to us in the world. The *Sentiments* which they utter, are peculiarly annexed to their habits, passions, and ideas; which is what poetical propriety requires; and, to the honour of the author, it must be said, that, whenever he addresses us in person, he is always in the interests of virtue and religion, and inspires, in a strain of moral reflection, a true love of goodness and honour, with a just detestation of imposture, hypocrisy, and all specious pretences to uprightness.

‘There is, perhaps, no province of the comic muse that requires so great a variety of stile as this kind of description of men and manners, in which Mr. Fielding so much delighted. The laws of the mock-epic, in which this species of writing is properly included, demand, that, when trivial things are to be represented with a burlesque air, the language should be raised into a sort of tumor of dignity, that by the contrast between the ideas and the pomp in which they are exhibited, they may appear the more ridiculous to our imaginations. Of our author’s talent in this way, there are instances in almost every chapter; and were we to assign a particular example, we should refer to the relation of a battle in the *Homeric style*. On the other hand, when matters, in appearance, of higher moment,

but, in reality, attended with incongruous circumstances, are to be set forth in the garb of ridicule, which they deserve, it is necessary that the language should be proportionably lowered, and that the metaphors and epithets made use of be transferred from things of a meaner nature, that so the false importance of the object described may fall into a gay contempt. The first specimen of this manner that occurs to me is in the *Jonathan Wild*: "For my own part (says he) I confess I look on this death of hanging to be as proper for a hero as any other; and I solemnly declare, that had Alexander the Great been hanged, it would not in the least have diminished my respect to his memory." A better example of what is here intended might, no doubt, be chosen, as things of this nature may be found almost every where in *Tom Jones*, or *Joseph Andrews*; but the quotation here made will serve to illustrate, and that is sufficient. The mock-epic has likewise frequent occasion for the gravest irony, for florid description, for the true sublime, for the pathetic, for clear and perspicuous narrative, for poignant satire, and generous panegyrick. For all these different modes of eloquence, Mr. Fielding's genius was most happily versatile, and his power in all of them is so conspicuous, that he may justly be said to have had the rare skill, required by Horace, of giving to each part of his work its true proper colouring.

— *Servare vices, operumque colores.*

In this consists the specific quality of fine writing: and thus our author being confessedly eminent in all the great essentials of composition, in fable, character, sentiment, and elocution; and as these could not be all united in so high an assemblage, without a rich invention, a fine imagination, an enlightened judgment, and a lively wit, we may fairly here decide his character, and pronounce him the *Englisch Cervantes*.

' It may be added, that in many parts of the *Tom Jones* we find our author possess the softer graces of character-painting, and of description; many situations and sentiments are touched with a delicate hand, and throughout the work he seems to feel as much delight in describing the amiable part of human nature, as in his early days he had in exaggerating the strong and harsh features of turpitude and deformity. This circumstance breathes an air of philanthropy through his work, and renders it *an image of truth*, as the Roman orator calls a comedy. And hence it arose, from this *truth of character* which prevails in *Tom Jones*, in conjunction with the other qualities of the writer, above set forth, that the suffrage of the most learned critic \* of this nation was given to our author, when he says,

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\* Dr. Warburton.

“ *Monf. de Marivaux* in France, and *Mr. Fielding* in England stand the foremost among those, who have given a faithful and chaste copy of *life and manners*, and by enriching their romance with the best part of the comic art, may be said to have brought it to perfection.” Such a favourable decision from so able a judge, will do honour to *Mr. Fielding* with posterity; and the excellent genius of the person, with whom he has paralleled him, will reflect the truest praise on the author, who was capable of being his illustrious rival.”

‘ Thus we have traced our author in his progress (adds *Mr. Murphy*) to the time when the vigour of his mind was in its full growth of perfection; from this period it sunk, but by slow degrees, into a decline. *Amelia*, which succeeded *Tom Jones* in about four years, has indeed the marks of genius, but of a genius beginning to fall into its decay. The author’s invention in this performance does not appear to have lost its fertility; his judgment too seems as strong as ever; but the warmth of imagination is abated; and in his landscapes or his scenes of life, *Mr. Fielding* is no longer the colourist he was before. The personages of the piece delight too much in narrative, and their characters have not those touches of singularity, those specific differences, which are so beautifully marked in our author’s former works: of course the humour, which consists in happy delineations of the caprices and predominant foibles of the human mind, loses here its high flavour and relish. And yet *Amelia* holds the same proportion to *Tom Jones*, that the *Odyssey* of *Homer* bears, in the estimation of *Longinus*, to the *Iliad*. A fine vein of morality runs through the whole; many of the situations are affecting and tender; the sentiments are delicate; and upon the whole, it is the *Odyssey*, the moral and pathetic work of *Henry Fielding*.’

We are told in a note that *Amelia* is now published in this edition, from a copy corrected by the author’s own hand, cleared of certain exceptionable passages, and, upon the whole, rendered more perfect and complete.

From this sketch of *Mr. Fielding*’s life and genius, we may form no bad estimate of *Mr. Murphy*’s abilities, who, barring certain indelicacies of style, impurities of language, and irregularities of composition, must be allowed to possess all the requisites of good writing; namely, an excellent fancy, clear judgment, and bold elocution. Like clouds around the sun, blemishes sometimes obscure the lustre of his genius, but seldom obstruct his throwing out an intense heat, that demonstrates its power even when it is invisible.

We shall now touch upon the particular pieces contained in these volumes, avoiding all remarks, as *Mr. Murphy*’s senti-



ments are in general so congenial to our own, that farther criticism would be unnecessary, especially as the public hath already pronounced judgment on all the productions of Mr. Fielding.

The three first volumes are almost intirely dramatic. Here we meet with the following plays and farces : Love in several Masks, a comedy ; the Temple Beau, a comedy ; the Author's Farce, with a puppet-shew, called, the Pleasures of the Town ; the Coffee-House Politician, a comedy ; the Tragedy of Tragedies ; the Letter Writers, a farce ; the Grubstreet Opera ; the Lottery, a farce ; the Modern Husband, a comedy ; the Mock-Doctor, a comedy ; the Covent-Garden Tragedy : the Debauchees, a comedy ; the Miser, a comedy ; the Intriguing Chambermaid, a comedy ; Don Quixote in England, a comedy ; the Old Man taught Wisdom, a farce ; the Universal Gallant, a comedy ; Pasquin, a dramatic satire on the times ; the Historical Register, a dramatic entertainment ; Eurydice, a farce ; Eurydice His'd ; Tumble-down Dick, a dramatic entertainment ; Miss Lucy in Town, a farce ; the Wedding-Day, a comedy ; and the Life of Jonathan Wild, which closes the third volume.

In the fourth volume are contained, a Journey from this World to the next ; the History of the Adventures of Joseph Andrews ; the Preface to David Simple, a Novel, by Mrs. Sarah Fielding ; and a Preface to the Familiar Letters, written by the same lady.

The fifth and sixth volumes contain the History of Tom Jones, a Foundling ; Observations upon the *Terrestrial Chrysis*, or *Guinea*, by Mynheer Petrus Gualterus ; a Translation of the first Olynthiac of Demosthenes ; a Remedy for Affliction ; a Dialogue between Alexander the Great and Diogenes the Cynic ; an Interlude between Jupiter, Juno, Apollo, and Mercury ; and several periodical papers, entitled, the Patriot, and the Jacobites Journal.

The seventh and eighth volumes contain, Amelia ; an Essay on Conversation ; an Essay on the Knowledge of the Characters of Men ; the Covent-Garden Journal ; a Charge to the Grand Jury for the Liberties of Westminster ; the Journal of a Voyage to Lisbon ; a Fragment of a Comment on Lord Bolingbroke's Essays ; and an Enquiry into the Causes of the late Increase of Robbers. Mr. Murphy has judiciously suppressed some pieces, which either reflected no honour upon their author, and would swell the size of the edition without encreasing its value, or furnish but little entertainment to the bulk of readers. There still lies unpublished, in the hands of Sir John Fielding, a work in two volumes folio, on the Crown Law, which is said

to have merit. We imagined that Mr. Fielding had made a considerable progress in translating, not only the Dialogues but the true History of Lucian, an author peculiarly adapted to his talents. If we mistake not, we have somewhere met with proposals to this effect.

Upon the whole, we must congratulate the public on this handsome uniform edition of an author, who will be read and admired as long as any taste for wit and genuine humour remains in the nation.

ART. II. *Rural Poems. Translated from the Original German, of M. Gefner. 8vo. Pr. 2s. Becket and De Hondt.*

POETRY never produces a more agreeable effect, than when we are transported by the powers of imagination to the primitive ages of simplicity and innocence. Just images of pastoral life have always been relished by persons of true taste, not only as the genuine pictures of human nature in its amiable original purity, but a species of composition in itself extremely difficult, on account of the humility, modesty, and rural elegance required in the pastoral. It affects the simplicity, not of rusticity but of delicacy, and the manners of innocence expressed in the language of politeness. The poet may give his shepherd the grace and shape of the courtier, but he must breathe the soul and spirit of the Arcadian. His subject must be humble, his genius meek, his wit easy, his air without affectation, his passions tender, and his expression familiar. Could any writer combine the propriety of Virgil with that irresistible charm found in the Doric dialect of Theocritus, he would then produce a perfect pastoral. M. Gefner hath selected the Greek writer for his model, and gives his reasons for this preference in the preface. 'According to him Theocritus has expressed with the greatest exactness, the ingenuous simplicity of pastoral sentiments and manners. His idyllions contain a great deal more than mere roses and lillies. His descriptions are not the vague effect of an imagination, confined to the most obvious and common objects. They appear to be always copied immediately from nature, the marks of whose amiable simplicity they bear. He has given his shepherds the highest degree of innocent sincerity; making their lips ever express the honest dictates of their hearts. The poetical ornaments of their conversation are, all of them, taken from their rural occupations, or from scenes of nature very little embellished by art. They have nothing of an epigrammatic turn, or scholastic affectation of pe-

riod: Theocritus possessed the difficult art, of giving his verses that amiable ease and negligence, which should characterize the infant state of poetry. He knew how to give his poems an agreeable air of innocence, adapted to those early ages, wherein the ingenuous sentiments of the heart assisted to warm the imagination, already excited by the most enchanting scenes of nature. It must be confessed, indeed, that the simplicity of manners prevailing in his own times, and the esteem in which agriculture was still held, facilitated his endeavours herein. The turn for epigram, and quaintness of phrase, had not made any way, nor had good sense, and a taste for the truly beautiful, as yet given place to wit.

Yet it is with pleasure we observe that M. Gefner has avoided the faults of his model, without seeming to observe them. He introduces no reapers and fishermen among his shepherds, like Theocritus. He never suffers his swains to break out into abuse or immodesty, as is observable in the characters of the fourth and fifth idyllia. He raises not his voice to themes above his lowly situation with Virgil, nor doth he touch the lyric string, or shackle himself with tetrastichs like our Spencer. M. Gefner has even rejected rhyme, and measured verse, though we are told by the translator, that he has abundantly recompensed this want by the harmony of his periods, the conciseness, the elegance, and simplicity of stile; in all which we may venture to affirm the original German is happily imitated by the English version.

‘ Not of victorious chiefs distain’d with blood, nor fields of carnage, sings the frolic muse. Timid and gentle, from such horrid scenes, grasping her slender flute, she speeds her flight.

‘ Led by the murmurs of refreshing streams, and silent shades of sacred groves, she strays: now by the brook, whose banks are lined with reeds; now in the walks, thick shaded o’er with trees; trampling the flowers: or now, reclining on the mossy bank, she sits at ease and meditates the song: for thee, fair Daphne, and for thee alone, whose mind, replete with innocence and truth, is mild as is the brightest morn of spring: for thee she sings, whose soft expressive eyes look pure good-nature; while the sweetest smiles play round thy little mouth, and in the dimples of thy rosy cheeks. Yes, dearest Daphne, since that happy day you call’d me friend, the time-to-come looks gay, and all the present teems with love and joy.

‘ O may I hope her artless songs may please! those songs she oft has heard the swains repeat, or of the Dryads and the Satyrs learnt, amidst the thick woods straying. There hath she often seen, in their cool grotts, the wood-nymphs crown’d with reeds: there visited the moss-roof’d cottages, round which the  
rustic



rustic habitant hath rais'd his shading trees. Thence doth she copy fair the genuine tints of truth and goodness, and the native scenes of tranquil innocence. There too the god of love surpriz'd her oft, beneath the verdant grot's thick-woven boughs, or by the stream with willows overgrown: there did he listen to her soothing airs, and wove the laurel in her flowing hair, as love and pleasure were her joyous theme.

'No other recompense my songs demand; no greater honours, Daphne, than to sit beside thee and enjoy thy smiles, thy soft approving smiles, my sole reward. Less happy songsters may go court the same posterity bestows. Be theirs the flattering hope, that future times shall plant green laurels round their hallow'd tombs, and strew their graves with flowers.'

One of the first reflections that occurs to a reader on the perusal of any piece, is, whether the author hath made a judicious choice of his subject; in dramatic performances especially, we expect the strictest conformity between the subjects of discourse and the characters. M. Gefner is extremely happy in this particular. Nothing can be more simple than the conversation of his shepherds, nor innocent, than the topics on which he employs his admirable genius. The piety of Palemon is celebrated for having planted an oak, whose spreading branches affords a cool shade for the shepherds.

'Fair-spreading boughs, that o'er my head extend,  
What sacred transports doth your shade inspire!  
Some god unseen seems hov'ring in the air,  
As round this oak respires the grateful breeze.  
Ye goats, ye ewes, O spare the verdant shoots  
Of the young ivy, growing round its trunk.  
Spare them, and round its trunk, O, let them weave  
Garlands of lasting green! No lightning's blast,  
Nor stormy wind shall rend this hallow'd tree!  
Memorial of gratitude and truth!  
Long shalt thou flourish, by the gods' decree,  
While from afar the shepherd swain shall view  
Thy lofty head; and tell his son thy fame.  
The tender mother to her list'ning babe,  
Upon her knee, shall also sing the tale  
Of good Palemon's honesty of heart.  
O plant, ye virtuous swains! more oaks like this;  
That, as your children wander through the woods,  
Such monuments may strike their grateful minds  
With love of virtue.'

Myrtilis gazing in transport on his aged father, while he lay wrapped in profound sleep under a verdant bower, and list'ning

his eyes in gratitude to heaven ; the musical contention between Milo and Lycas ; the care taken by Amyntas to prop up a young oak that was ready to fall ; the pious ejaculations of Damon and Daphne, observing the beauty of the heavens, are all the finest subjects of pastoral poetry, which never rises with propriety beyond adorned simple nature.

“ How fine ! how glorious, Damon, is the prospect ! O, how delightful looks the clear, blue sky, between the passing clouds ! how skim the flying shadows o’er the plain ! See, Damon, see, those cottages and herds now all embrown’d in shade ; and now the sunshine clothes them all again, in lovely white. O, see th’inconstant rays : mark how they glitter on the tops of flowers, as here and there they beam upon the plain.”

“ True, Daphne : but look there, (said Damon) see yon beauteous rainbow. What lively colours doth its radiance throw upon the hills ! How far it reaches yonder cross the vale ! The goddess Iris casts these lovely rays among the clouds ; assuring calms, and smiling on the vale the storm hath spared.”

‘ [Daphne replied, while tenderly her arm across his neck she threw.]

“ See how the returning zephyrs sport among the flowers, re-animating by the rain, whose shining drops still hang upon their leaves. Observe those wandering butterflies, that play delighted in the sunny rays ; and that clear lake——O, how the shining leaves of the wet bushes and the trembling willows on its banks reflect the sun ! See how its tranquil surface gives us back the image of the serene sky, and the trees that grow on its sides.”

‘ Damon.

‘ What rapture fills my breast ! Embrace me, Daphne ! clasp me in thine arms. How beautiful is ev’ry thing we see ! How inexhaustible of true delight are nature’s scenes ! Down from the all-enlivening sun e’en to the meanest plant, all is astonishing. What grateful joy transports me !—When from the summit of the neighbouring hill, I cast mine eyes around the plain below ; when on the lawn I mark the immense variety of flowers, of plants, and insects, their minute inhabitants : or, when at night I view the firmament studded with stars ; when I reflect on the revolving seasons, and on the vegetation of the earth ; when I contemplate all these wondrous things, my bosom glows within ; my crowded thoughts rush on my mind confused : I weep, and, falling on my knees, I stammer my astonishment to him who made the world. O Daphne, how delightful are these transports ! and yet not more than to be lov’d by thee.

‘ Daphne.

## 'Daphne.

' I, Damon, too, transported with delight, behold these wondrous things. Let us, embracing, at the rising morn and setting eve, or in the milder beams of the pale moon, admire together these enchanting scenes; lock'd in each other's arms in mutual love and joy. O inexpressible is the delight, when transports such as these with love's soft transports join !'

The story of the broken jug, sung by the faun, to obtain his release, after being bound while asleep by the shepherds, abounds with beautiful imagery, and strokes of a correct and subdued fancy.

' 'Tis broke, 'tis broke, my jug so fine and neat ;  
It's scatter'd fragments lie around my feet.  
A pretty jug it was, my grotto's pride,  
My daily boast ; for not a Satyr past  
But in I call'd him. " Here (said I) come drink,  
And see the prettiest jug. Not Jove himself  
Could boast a finer at his nectar feast."

' But ah ; 'tis broke, my jug so fine and neat ;  
Its scatter'd fragments lie around my feet.

' When at my cave my jovial friends were met,  
Around my favorite jug we sat and drank ;  
And as we drank, each was oblig'd to sing  
The tale engraven on that side the jug  
That touch'd his lips. But ah ! my friends, no more  
Shall you or I drink out my favorite jug,  
Or sing the tales engrav'd on either side :

' For ah ! 'tis broke, my jug so fine and neat ;  
Its scatter'd fragments lie around my feet.

' In lively strokes was on its side engrav'd  
The disappointment and affright of Pan,  
When the fair nymph, embrac'd within his arms,  
Was chang'd into a tuft of rustling reeds.  
There is he represented, as he stood,  
Cutting th' unequal reeds, which, join'd with wax,  
He form'd into a flute, and on it play'd  
The mournful ditty. Echo heard the sound,  
And bade the wondering hills and woods repeat.

' But ah ! 'tis broke, my jug so fine and neat ;  
Its scatter'd fragments lie around my feet.

' On my fine jug was drawn Europa's bull,  
That bore the ravish'd fair across the waves ;



His flatt'ring tongue licking her bare white knee ;  
 While o'er her head her wringing hands are rais'd,  
 And sporting zephyrs fan her flowing hair,  
 And loves on dolphins' backs in triumph ride.

' But ah ! 'tis broke, my jug so fine and neat ;  
 Its scatter'd fragments lie around my feet.

' On t'other side was ruddy Bacchus drawn,  
 Beneath his bower reclin'd ; and, by his side,  
 A blooming nymph, whose left-hand rais'd his head,  
 While with her right she to his ruby lips  
 Applied the brimming cup ; her wanton smiles  
 Mean while provoking kisses. At his feet  
 His spotted tygers play'd, and tamely fed  
 On grapes, that little loves held in their hands.

' But ah ! 'tis broke, my jug so fine neat :  
 Its scatter'd fragments lie around my feet.

' Repeat it, Echo, from thy wood-nymph's cell,  
 And tell the fauns that in their grottos dwell,  
 'Tis broke, 'tis broke, my jug so fine and neat ;  
 Its scatter'd fragments lie around my feet.'

Whether these measured verses are in imitation of the original German, or not, we are unable to inform the reader ; but we imagine he will concur with us in judging the poem extremely pretty and ingenious. The translator, indeed, acquaints us in his preface, that M. Gefner rejects every kind of verse ; whence we may infer that he has taken liberties with his original. The invention of the lyre, and of singing, is enchantingly fanciful and poetical, although possibly too picturesque for rural poetry ; but we have not room to insert the whole, and extracts would convey no idea of the beauty of the piece, which consists chiefly in the thought.

Upon the whole, there is something so original, new, and pleasing in these elegant poems, as sufficiently evince that genius is confined to no country, and that Germany can produce poets as well as Great Britain, France, or Italy. If we may judge from some late instances in the fine arts, particularly music and poetry, taste is daily gaining ground in Germany, on that heavy literature which used to distinguish the subjects of the empire. Gefner, and the melodious Abel\*, are alone sufficient to rescue that nation from the injudicious censure of dulness and insensibility.

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\* A celebrated musical composer, now in London.

**ART. III.** *A New and General Biographical Dictionary; containing an Historical and Critical Account of the Lives and Writings of the Most Eminent Persons in every Nation; particularly the British and Irish; from the earliest Accounts of Time to the present Period. Wherein their remarkable Actions or Sufferings, their Virtues, Parts, and Learning, are accurately displayed; with a Catalogue of their Literary Productions. Vols. VII, VIII, IX, X, XI. 8vo. Pr. 1l. 5s. Osborne.*

**W**E now see the completion of this great undertaking, which promises so much entertainment and instruction. A work of this nature, executed with genius and fidelity, would indeed be a valuable acquisition to literature, as no collection of lives, we believe, hath been attempted upon so extensive a plan, unless we except the dictionaries of the celebrated Bayle, and the elaborate Moreri, both of which confessedly abound with much superfluous matter; the latter indeed is an historical, not a biographical dictionary, and is not only replete with blunders, but above measure voluminous. From the great number of editions, through which these books have passed, we may judge of the utility of the present design. No kind of study is so engaging as biography, nor so improving, as it enforces precept with example, and holds up a mirror to human nature, whereby we discover our own excellency, and correct our faults, in the pictures set before us of other men. Sensible of the general benefit which would result from the perfect execution of such a plan as we here see delineated, it was with reluctance we censured the first six volumes, published the preceding year, as defective in some very material particulars. We were no strangers to the considerable charges consequent on such an undertaking; but we could not help regretting, either that the proprietors had not selected their authors with more judgment, or at least made it better worth the while of the writers to bestow more pains and labour. The finest genius, bound down like a day-labourer to toil through a certain number of pages for a scanty subsistence, must descend to mediocrity. Sparks of native fire may now and then illuminate his subject, and give life to the performance, just sufficient to evince what the writer could have done in more favourable circumstances; but the whole must appear a languid unanimated chaos, without soul or spirit, like the exhausted jaded carcase of the wretched author.

Whether the severity of our strictures upon the first part of this publication wrought any effect, we will not pretend to determine; but we imagine we can discern the hand of a better writer

writer in some of the lives before us, than any employed in the former volumes; or what is much the same to the reader, a greater share of care and attention. The style is less incorrect, writers are criticised with more accuracy, and characters described with more spirit and nature, altho' we cannot boast much of this excellency even in the present writers. We must likewise blame them for not consulting the best authorities in a variety of instances, and especially on those points of history which have long been the subjects of debate among the learned. What can, for example, be more unfair, than to sum up the account of the beauteous and unfortunate Mary Queen of Scots, with the character given of that princess by a late fashionable author; a character which we may venture to affirm, was drawn merely for the sake of the antitheses and smart play of words and thoughts.

"It would be idle to dwell on the story of this princess (says Mr. Walpole) too well known from having the misfortune to be born in the same age, in the same island with, and to be handsomer than Elizabeth. Mary had the weakness to set up a claim to a greater kingdom than her own, without an army; and was at last reduced by her crimes to be a saint in a religion, which was opposite to what her rival professed out of policy. Their different talents for a crown appeared even in their passions as women. Mary destroyed her husband, for killing a musician that was her gallant, and then married her husband's assassin; Elizabeth disdained to marry her lovers, and put one of them to death for presuming too much upon her affection. The mistress of David Rizio, could not but miscarry in a contest with the queen of Essex. As handsome as she was, Sixtus the Vth never wished to pass a night with Mary: she was no mould to cast Alexanders in."

Upon this subject we only see Cambden and Mr. Walpole quoted, although justice ought to have referred the authors to Dr. Robertson, and especially to Goodall's Defence of the Queen, and the Historical and critical inquiry, as these writers seem to have studied the subject with peculiar accuracy, and placed the picture of this princess in a point of view extremely different from all preceding historians.

Where the interests of so many gentlemen are concerned, as have spirit enough to run great hazards for the credit of learning, and the public benefit, we would willingly speak with tenderness of the blemishes of a well-designed publication; but the regard which we owe to the character we would endeavour to support of impartial critics, obliges us to confess, that still our authors are injudicious in the choice of their subjects, un-



are generally borrowed from other writers. For instance, in the lives of Dr. Conyers Middleton, and the famous Inigo Jones, we find the *Biographia Britannica*, and Campbell's *Vitruvius*, almost literally copied. In other articles, Moreri and Bayle are only transcribed and abridged, and not only the circumstances of personal conduct and character borrowed from those biographers, but their judgment on books also: yet after all it must be acknowledged, that this performance is by no means destitute of instruction and entertainment; and it possesses this peculiar advantage, that it contains a general biography, in a smaller compass, and at a less expence, than any other performance. For a specimen of the execution, the following is short and not unfavourable:

‘**KNELLER** (Sir Godfrey) a most eminent painter, was born at Lubeck, a city of Holstein in Denmark, about the middle of the last century, but in what year we cannot learn. His grandfather enjoyed an estate near Hall, in Saxony, where he lived in great esteem among several princes of Germany, especially with count Mansfelt, and the bishop of Hall; to the former of which he was surveyor-general of his mines, and inspector of his revenues. He had one son by his wife, who was of the family of Crowfen, on whom he bestowed a liberal education; sending him, for his better improvement in learning, to the university of Leipzig; from whence he removed into Sweden, being employed by queen Eleanor, dowager of the great Gustavus Adolphus. This son, Zachary Kneller, father of Sir Godfrey, was much favoured by the said queen until her death; after which he settled and married at Lubeck; and having studied architecture and the mathematics, he obtained from that city a pension as their chief surveyor.

‘He was no ways wanting in any care or expence in the education of his son, Sir Godfrey Kneller; whom he sent to Leyden, after he was sufficiently instructed in the Latin tongue, to pursue his studies in that university. There he applied himself to the mathematics, particularly to fortification, being at first designed for some military employment; but his genius leading him strongly to drawing figures after the historical manner, he soon made great improvements in it, so as to be much taken notice of and encouraged. From this city he was removed to Amsterdam, and placed, for his better instruction, under the care of Rembrandt, the most famous painter of that time in Holland; but his scholar, not being contented with that gusto of painting, where exact design and true proportion were wanting, his father sent him into Italy at the age of seventeen, and committed him to the care of a near relation. He studied at Rome under the favourable influence of Carlo Marat, and the

the chevalier Bernini, and began to acquire fame in history-painting, having first studied architecture and anatomy; the latter aptly disposing him to relish the antique statues, and to improve duly by them. He then removed to Venice, where he had soon great marks of civility conferred upon him by the Donati, Garton, and many other noble families; for whom he drew several histories, portraits, and family pictures, by which his fame was considerably increased in that city. This, however, could not detain him there: by the importunity of some friends, he was prevailed on to come into England, where his skill and merit soon made him known. He drew the picture of king Charles II. by the recommendation of the duke of Monmouth, more than once; and his majesty was so taken with his skill in doing it, that he used to come and sit to him at his house in the piazza of Covent-Garden. He was sent by this prince into France, to draw the French king's picture, where he had the honour likewise of drawing most of the royal family, for which he received considerable presents from that great promoter of arts and sciences; but this did not influence him to stay long in that kingdom, although it happened at the death of his great patron Charles II.

At his return, he was well received by king James and his queen, and constantly employed by them, until the grand revolution; after which, he continued principal painter to king William, who dignified him with the honour of knighthood. Neither the king nor queen ever sat to any other person: and it is very remarkable of this painter, that he has had the honour to draw ten crowned heads: four kings of England, and three queens; the czar of Muscovy; Charles III. king of Spain, afterwards emperor, when he was in England; and the French king, Lewis XIV. besides several electors and princes. By this means, his reputation became so universal, that the emperor Leopold dignified him as a nobleman and knight of the holy Roman empire, by patent, which he generously sent him by count Wratistan, his ambassador in England, in the year 1700: in which there is an acknowledgment made of the services of his ancestors to the house of Austria. By this patent, he was inscribed in the number and society of noblemen, with all the privileges of such as have enjoyed the same honour for four descents, paternal and maternal. King William sent Sir Godfrey Kneller to draw the elector of Bavaria's picture at Brussels; and presented him with a rich gold chain and medal, as a particular mark of the esteem he had for him. From seeing and studying many noble works of Rubens, he began to change his stile and manner of colouring, imitating that great master, whom he judged to have come nearest to nature of any other.

Most

Most of the nobility and gentry of England have had their pictures drawn by him ; from which a great number of mezzotinto prints and others engraved have been made, which speak for him by the high esteem they are in all over Europe. His draught is most exact ; no painter ever excelled him in a sure out-line and graceful disposal of his figures, nor took a better resemblance of a face, which he seldom failed to express in the most handsome and agreeable turn of it ; always adding to it a mien and grace, suitable to the character and peculiar to the person he represented. His majesty king George I. created him a baronet of Great-Britain. He always lived in the greatest esteem and reputation ; abounding no less in wealth than splendor, and in both far surpassing any of his predecessors. He spent the latter part of his time at Whitton, near Hampton-Court, where he built a house after a complete manner, and furnished it in all respects accordingly.

His singular humanity and address, and his skill in music and languages, recommended him to the friendship and familiarity of many noble persons of the English nation ; particularly to the duke of Devonshire, the earl of Leicester, the earl of Dorset, and many others. Besides the honours already mentioned, Sir Godfrey Kneller was, out of the great regard paid to him by the university at Oxford, presented, by that learned body, with the degree of doctor of the civil law. He was also admitted gentleman of the most honourable privy-chamber to king William, to queen Anne, and to king George I ; and has been honoured in several reigns with being a deputy-lieutenant of the county of Middlesex, and in the commission of the peace for that and other counties. As we could not inform the reader what year he was born in, so neither can we what year he died in : it appears, however, from what has been said of him, that he must have lived to a very advanced age. His pictures, in public places, are these which follow :

King William on a white horse, at Hampton-Court.

The celebrated beauties of his time, there also.

The king of Spain, afterwards emperor, at Windsor.

A Chinese convert, there ; a whole length.

The duke of Gloucester, at the lower house, there.

King George, at Guildhall, London.

Dr. Wallis, and his own picture, at Oxford.

His own stair-case at Whitton, most part of it drawn by himself, the rest by La Guerre.

A family-piece for the duke of Buckingham.

Queen Anne and the duke of Gloucester.

The Kitt-cat club, at Mr. Tonson's seat at Barn-Elms.

Sir Isaac Newton.

Lady Mary Wortley Montague.

Upon



Upon the whole, the execution of this work is not of such a nature as to preclude future attempts.

P. S. The reader will perceive that we have formed our judgment upon the perusal of particular lives. To run over the whole would be equally unnecessary and unprofitable to us, in the quality of Reviewers.

ART. IV. *The Works of Nicholas Machiavel, Secretary of State to the Republic of Florence. Newly translated from the Originals; illustrated with Notes, Anecdotes, Dissertations, and the Life of Machiavel, never before published; and several new Plans on the Art of War. By Ellis Farneworth, M. A. Vicar of Rosthern in Cheshire, Translator of the Life of Pope Sixtus V. and Davila's History of the Civil Wars of France. In Two Volumes. 4to. Pr. 1 l. 16 s. Davies.*

SOME years having elapsed since we looked into the writings of this sage Florentine, we now perused the translation of his works with an unusual avidity. Far from joining in the cry raised against Machiavel as a despiser of religion, an enemy to civil liberty, and the broacher of the most pernicious doctrines, we cannot help regarding him as the strenuous advocate of freedom, the keenest satirist upon tyranny, a friend to pure religion, a good citizen, an able politician, and an admirable historian. His political treatise, entitled, *The Prince*, will either be detested for its diabolical maxims, or admired for its fine vein of grave irony, according to the ideas conceived of the author's intention. If it be regarded as a didactic treatise on the art of reigning, the former opinion will prevail; but if we peruse *the Prince* as a refined satire upon the conduct of the sovereigns of the age, it will not only prove an exquisite entertainment, innocent in the effect; but even an eternal monument of the wit, refinement, sagacity, political knowledge, and delicate turn for ridicule of the author. In this point of view his politics, and particularly this treatise, have been recommended by the best judges. The great lord Verulam's words are, *Est quod gratias agamus Machiavello et hujus modi scriptoribus qui aperte et indissimulanter proferunt quid homines facere soleant, non quod debeant.* 'We are obliged to Machiavel and those writers, who relate openly and without disguise, what men usually do, not what they ought to do.' Nor is lord Bacon singular in this opinion; the works of Machiavel have been regarded, and applauded by the best writers of all nations, of whom we need only mention the celebrated Mr. Bayle, and that discerning politician Mr. Wicquefort, author of an excellent history of the United Provinces. On

On the other hand, the Italian has been as severely handled by writers of rank and eminence; particularly his present Prussian majesty, who has written expressly against Machiavel's *Prince*, and the ingenious Mr. Voltaire, who has praised the *Examen* in a preface, and reflected upon Machiavel as recommending the infamous practice of poisoning and assassination; a panegyric and a charge for which it is not difficult to account, if we suppose, as he afterwards hinted, that he had a considerable share in this royal production. A very slight attention, indeed, to Machiavel, himself, is sufficient to direct the reader, whether he is to regard him as the friend or the enemy of mankind. Comparing his sentiments in different performances, is the best vindication of his character and fairest critique upon his *Prince*. How can we possibly suppose, that the historian who has powerfully enforced the most religious and patriotic maxims in his history of Florence, should in his *Prince* become the avowed advocate of tyranny, poisoning, and assassination?

The following passage in his political discourses on Livy, which some have used as an argument against Machiavel, is to us a demonstrative proof, that he was not only a strenuous republican, but likewise a strict follower of the doctrines of Christianity. 'Considering with myself (says he) what should be the reason, that people are not so zealous in asserting their liberties at present, as they were in former times, I think it is owing to the same cause, that makes them not so bold and courageous as they used to be; namely, the difference betwixt their education and ours, occasioned by the difference betwixt the Christian and Pagan religion: For our religion having shewn us the true way to real happiness, inspires us with a contempt of worldly glory: which being the chief end of the Pagans, and the object wherein they placed their *summum bonum*, made them more fierce and daring in their actions. This may appear from many of their institutions, particularly their sacrifices, which were very magnificent indeed, when compared with the humility of ours, in which the ceremonies are rather delicate than pompous or striking, and not attended with any circumstances of ferocity or *eclat*. In those of the Pagans, besides the splendour of the solemnity, the very action of the sacrifice was full of blood and cruelty, as great numbers of victims were butchered upon those occasions: which inured men to horrid spectacles, and made them sanguinary and hard-hearted. Besides which, they deified none but men full of worldly glory, such as great commanders and illustrious governors of commonwealths. But our religion, instead of heroes, canonizes those only that are meek and lowly, and given to the contemplation of heavenly things, rather than to an active or busy life; and the chief happiness which the Pagans sought from courage, from bodily

strength, and other things that conduced to make them hardy and fierce; we look for in humiliation, in self-denial, and contempt of this world: so that if our religion ever requires us to shew any degree of fortitude, it is to be manifested in our sufferings, rather than in any else. This manner of living then, seems to have enervated mankind, and given up some as a prey, tied and bound into the hands of others that are more wicked; who may dispose of them as they please; since, in order to obtain Paradise, they perceive the generality of them are more ready to suffer injuries than to revenge them. Now that the world is thus crippled and hamstrung, and heaven itself appears to be in a manner disarmed, is owing to the pitiful and erroneous explication, which some have taken upon them to give of our religion, as if it enjoined solitude and indolence, and forbade an active and serviceable life: for if they had considered that it allows us to defend and exalt our country, it certainly allows us also to love and honour it, and to qualify ourselves for its defence. This sort of education then, and these false interpretations, have been one great cause, that there are not now so many republics in the world as there were formerly; and consequently that the love of liberty is not so strong and operative in mankind, as it used to be in ancient times: but yet I am inclined to believe, that the overgrown power of the Roman empire contributed still more to this; for it was so great, that it conquered and extinguished all other republics and free states.'

In these discourses there are indeed so many instances of religious zeal, of justly subdued and tempered devotion, of the overflowings of benevolence, of prudence, deep reflection, sagacity, and knowledge of the intricate windings of the human heart, that we are at a loss whether most to admire the heart or the head of the politician. Certain we are, that the finest maxims of political conduct are to be deduced from this refined and misinterpreted writer. As it would be unnecessary for us, however, to enter upon the defence of those monuments of genius, which will exist as long as good sense, civil society, and true politics are understood, we shall only observe, that it has been Machiavel's fate to be rendered obscure by those very commentators, who pretended to elucidate and explain his intricacies; by endeavouring to bring refined and subtle thoughts down to the standard of common capacities, they have rendered them utterly unintelligible, or have so perverted the original meaning, as to render the author frequently inconsistent with himself. Our reverend and learned translator has removed that chaos of rubbish which overwhelmed this precious jewel, and restored it to its primitive lustre and purity. He has annexed notes, that shew how well he understands his author, and how deeply conversant he is with ancient and modern learning. In his



his language he has always preserved the gravity, but does not always rise to the dignity of his original. He wants that spirit, concinnity, and energy of sublime, that often elevate Machiavel above his subject. We refer chiefly to the History of Florence, in which, contrary to the sentiments of most critics, we are of opinion Machiavel has distinguished his genius in a particular manner. We have perused a copy of this work in Latin, which we should not be ashamed to compare with Livy or Tacitus, in purity of stile, regularity of composition, sublimity, reflection, and every requisite of history. Certain passages of this we have compared with the English translation, and whether it be that the one has encreased, while the other has diminished the value of the original, we will venture to say that the Latin greatly deserves the preference; at the same time that Mr. Farnsworth will be read with pleasure by all those who can be satisfied with perspicuous, strong, and a nervous diction, without elegance.

As a specimen of the performance, we shall extract a chapter from the political discourses on Livy, it being impossible to exhibit a satisfactory quotation from the History of Florence, or any of the other pieces, on account of their connection with each other. In this chapter Machiavel shews how liberty may be supported, in a corrupt state, where it has once been established, and in what manner it may be introduced, if it was not established there before; a subject no way unseasonable at this juncture.

‘It may appear (says he) neither unnecessary nor incongruous with the foregoing discourse perhaps, to consider whether liberty can be maintained in a corrupted state, where it has been once established; and whether it is possible to introduce it, if it was not established there before. I say then that it will be very difficult to do either: and though it is almost impossible to prescribe any certain rules to be observed for the accomplishment of those purposes, (because it will be necessary to proceed according to the degree of corruption in that state) yet, in order to form some judgment of the matter, I shall here enter into a discussion of it.

‘We must therefore suppose such a state to be corrupted to the last degree, in which case the difficulty will be exceeding great; nay, indeed, it is almost impossible that any laws or regulations whatsoever should be efficacious enough to reform a state, where the depravation is universal: for as good manners cannot subsist without good laws, so those laws cannot be put in execution without good manners. Besides, the laws that were made when a state was in its infancy, and whilst the morals of the people were yet untainted, will no longer serve the purpose

of government, after men are become wicked and corrupt: for though the laws of a state may be altered upon various accidents and emergencies, yet the fundamental constitutions are seldom or never changed; upon which account, new laws are not sufficient, because the ancient institutions, which remain in force, often make them liable to be perverted.

For a further explanation of this matter, it is necessary to observe, that in Rome certain fundamental institutions of government were first established, and afterwards laws made, by which the magistrates kept the citizens in their duty. By these institutions the government was divided betwixt the people and the senate, the tribunes and the consuls; and forms established for the solicitation of public offices, the creation of magistrates, and enacting laws: all which institutions were little or not at all changed in the various revolutions which afterwards happened in that state. The laws, however, which were calculated to restrain the licentiousness of the people, as those against adultery and ambition, the sumptuary laws, and several others, were either made or altered at different times, as the citizens grew worse and worse. But the ancient institutions, which still subsisted, at last becoming good for nothing, when the people grew corrupt, the new laws were neither proper nor sufficient to keep men in due bounds; yet they would have been highly so, if the old institutions had been altered and accommodated to them when they were introduced. And that this was really the fact, plainly appears from the forms they observed in creating magistrates and enacting laws: for, in the former case, the Romans never conferred either the consulship, or other great office in the commonwealth, upon any one that had not solicited them. Now this institution, without doubt, was good in the beginning of that republic, because it was supposed that no citizen would venture to solicit these honours, except he was conscious to himself that he had merited them: and that as a repulse would be attended with ignominy, every man, in order to make himself worthy of them, would endeavour to behave well. But in course of time, when the citizens were become exceedingly corrupt, this custom, instead of answering the first design of it, was of very great prejudice: for then those that had the most power, and not those that were the most virtuous, began to solicit the highest honours in the state; whilst those that were poor, though they were good men, durst not offer themselves as candidates, for fear of meeting with a disgraceful rebuff. But this inconvenience did not come upon the Romans all at once, but step by step, and like most other evils, by degrees: for, after they had conquered Asia and Africa, and reduced by much the greater part of Greece into subjection to them,

them, they began to grow too secure and negligent of their liberties, as they thought they had nothing to apprehend from any other quarter. To this fatal security on the one hand, and the weakness of their enemies on the other, it was owing, that in disposing of the consulship, and other honours, they no longer had so much regard to merit and capacity, as to private favour, and advancing such men to these dignities, as were better versed in the arts of treating, and of canvassing votes at an election, than in those of conquering an enemy. From this, they afterwards proceeded to prefer those that were the richest and most powerful: so that through the defect of the original institution, all good and virtuous men were totally excluded from any share in the administration.

‘ In the other case, that is, in making laws, a tribune, or any other citizen, was at liberty to propose a new one to the people; that so every one might speak either for or against it, before it was passed, if he pleased: and this likewise was a good institution whilst the people continued uncorrupt. For then it was certainly of advantage to the state, that any one who thought himself capable of doing the public a service, should have leave to offer his proposals: and that every other person should be indulged with the privilege of declaring his opinion of them; to the end, that when both sides of the question had been thoroughly examined and discussed, the people might chuse that which seemed upon the whole to be most reasonable and convenient. But after the citizens had lost their virtue, this institution also was attended with very bad consequences, because none but great and powerful men were then allowed to propose any law to the people; of which they made so ill an use, that they seldom proposed any thing but what contributed more to establish and augment their own power and private interest, than to benefit the public: and what was still worse, the people were become so abject and corrupt, that no-body durst oppose these innovators: so that being either deceived by their artifices, or over-awed by their power, they were forced to consent to their own ruin.

‘ In order therefore to have preserved the liberties of Rome, even after it became so corrupt, it was necessary, as they made new laws, to have altered the fundamental institutions also: for good men and bad ones are to be governed in a very different manner, and where the matter is not the same, the forms ought to be varied. But since these institutions must be altered, either all at once, as soon as their inconvenience is generally acknowledged; or by little and little, before it is obvious to every one; I say that it is hardly possible to do either; for to alter them by degrees, the wisdom of some provident and sage



cious citizen is requisite, who can foresee the danger at a distance, and warn the people of it before it happens. Perhaps, however, such a man may never be born in a particular state; and if there should, he may not be able to convince others of the expediency of what he himself finds necessary: for when men have been long accustomed to any way of life, it is no easy matter to introduce a change amongst them; especially if they do not immediately see the evil that is apprehended with their own eyes, but are to be wrought upon by arguments and probable conjectures.—As for altering these institutions all at once, when every body perceives they are no longer of any service, but far otherwise; I say that it is much more easy to find out the inconvenience than to remedy it: because this cannot be done by ordinary means, when those very means themselves have lost their efficacy, and would even contribute to a contrary end. Recourse therefore must necessarily be had to extraordinary means, such as force and arms: for a man cannot new-model a state as he pleases, except he first seizes upon the government, and takes its wholly into his own hands. Now as one must be supposed to be a good man who is desirous to reform a state; and another a bad man, who makes use of violence to get the government of it entirely into his hands; it very seldom happens that an honest man will avail himself of forcible and injurious methods to become absolute, be his intentions ever so upright; or that a wicked man, when he has made himself so, will ever do any good, or employ that authority well, which he has done so much evil to acquire.

From what has been said, it will appear how difficult, or rather impossible it is, either to maintain liberty, or to re-establish it, if lost, in any state, when the people are become corrupt: but if any means could be found out to effect either, I should think it must be by reducing it nearer the standard of a monarchical than of a popular government; that so the insolence of such as could not be kept within proper bounds by laws, might be effectually curbed by the power of a magistrate, whose authority should in some measure resemble that of a king: and to attempt a reformation any other way, would be an undertaking that must prove either vain and fruitless, or attended with great violence and cruelty. For if Cleomenes succeeded; as I have said before, by causing all the Ephori to be killed, in order to take the government wholly upon himself; if Romulus put his brother Remus, and Titus Tatius, the Sabine, to death for the same purpose, and afterwards made a good use of their power; it must be observed, that the subjects of neither state were corrupted to such a degree as those of whom we have been speaking in this chapter: and therefore they were both enabled

to effect what they undertook, and to put a good face upon it too when they had done.'

In this edition we find all the works of Machiavel, except his dramatic performances, which were exceedingly esteemed in Italy, and contributed greatly to raise his reputation. The comedy called *Nicia*, or *Sanitia*, was a keen satire on his countrymen, formed on the plan of Aristophanes, and so much relished by Leo X. that he ordered it to be acted in his presence at Rome. It was a species of the middle comedy, in which real characters were lashed with such wit and acrimony, that the persons who smarted under the rod were afraid to resent the blow. The *Mandragola*, another comedy of our author, is highly applauded by Mr. Voltaire; and the *Clitia*, esteemed by some good judges as the best of all his dramatic works, was written in imitation of the *Casina* of Plautus. We believe this piece was suppressed by authority, because Machiavel made too free with the fopperies and idle superstitions of the church of Rome.

ART. V. *Occasional Thoughts on the Study and Character of Classical Authors, on the Course of Literature, and the present Plan of a learned Education. With some incidental Comparisons between Homer and Ossian.* 8vo. Pr. 2s. Richardson.

IN this performance we meet with a great number of sensible and ingenious reflections, although, upon the whole, the writer has treated his subject rather in the declamatory stile of a rhetorician, than with the philosophic precision of a critic. Divers hints of taste and judgment are given, which now look like hardy assertions, because they are not pursued to the end, pressed with vigour, or sufficiently illustrated with instances. Nothing can be easier than to assure us, that all we gain by reading Greek and Latin writers is a heap of words, a set of tinsel phrases, a few facts of doubtful authority, a parcel of incongruous similies and figures, and a variety of strong prejudices, without a single notion to improve the understanding, or qualify us for the purposes of society. These are the bold allegations of our author, which he hath by no means proved to our satisfaction, though we readily join with him in the wished-for reformation in academical education. It is by no means fair to conclude, that because a few literary drudges, who had spent their whole time in collecting manuscripts, and commenting upon words, made no proficiency in rational enquiry, or the principles of reasoning, that no knowledge is to be acquired from the attentive perusal of classic authors; these were per-

sons of limited capacities, of great industry, but devoid of all taste and sentiment, who pursued this path as the only one in which they could figure to any advantage. Had the nature of their education led them to study the modern philosophers and poets, we should see them cavilling at definitions in Newton, and giving various readings of Shakespear, without comprehending the harmony of the system laid down by the former, or tasting the sublime descriptions of nature drawn by the latter.

Our author alledges, that after running through the usual course of education and study of the ancients, had he been asked any question in morality, natural philosophy, metaphysics, or even logic, beyond a few predicaments, and the structure of a syllogism, he must have appeared as ignorant as an unlettered Indian. We are sorry for it, as we must ascribe the fault to the scholar and not to the teachers. Could he have perused Xenophon, Antoninus, Maximus Tyrius, Cicero, and Seneca, without some knowledge of morality? Would Euclid, Apollonius, Archimedes, Aristotle, and Lucretius, convey no hints of geometry and natural philosophy? Would the sects of Peripatetics, Stoics, Academics, and Epicureans, prove of no kind of utility in metaphysics and logic? Nor the poets, orators, and historians of antiquity, in acquiring just notions of human nature? It would be a sufficient refutation of all that can be urged upon this subject, to observe, that the finest writers of modern ages were those who had formed their taste, stored their memories, and strengthened their judgments, by the diligent study of ancient authors. But it would be unnecessary to revive a topick of debate, which our author pretends to decline, at the same time that he carries his contempt for antiquity farther than any preceding writer, as will appear from the following reflection.

‘ I saw but little to excite one’s envy in many that were reckoned eminent masters of classic lore; from whose example in several instances I was almost led to conclude, that Greek and Latin scholars, as such, contract an *infantine* turn of mind, which greatly indisposes, if it does not totally unfit them for the pursuit of manly knowledge; what the old Egyptian priest said of the Greeks in general being seemingly applicable in some degree to those, who spend the greatest part of their time in conversing with them, “ You Grecians are always boys.”

‘ However rash or ill-grounded you may think such a conclusion would have been, I flatter myself at least, that you will have less objection to the following more general ones: that continuing to play with toys and rattles, must at best give a man, however perfect in stature, only the appearance of an overgrown child: that feeding long on such thin diet as the milk and pap of poetry and eloquence must make the stomach nau-  
seate



seate any stronger food. That an imagination accustomed to be for ever straying through enamelled meads in search of flowers and nosegays, must needs look on the rough and uncouth road of rational inquiry with aversion and disgust: that, in short, attending much to words and slightly to things, will probably teach men to substitute elegant expression in place of argument; to give us fine figures for facts; and to treat us with well-turned periods instead of proofs.'

Our author, we believe, is the first writer who has charged the admired poets of antiquity with deviating intirely from nature, and substituting for true descriptions the figments of their own imagination. We give him credit for this notable discovery, and have only to wish that he had confirmed the observation, by a greater number of fair instances. He is certainly the first critic who found any thing absurd in the number of dialects with which Homer hath given richness, variety, and music to his numbers; or discovered, that elegance of diction, and propriety of sentiment, were obstacles to just reasoning.

Arguing, or rather declaiming against the necessity of tracing knowledge to the source, and beginning education with the study of the ancient writers, the author illustrates his subject with this unanswerable, laboured, long-winded metaphor.

'It must evidently appear (says he) to every one who considers at all about it, that the *sources* from whence knowledge first *flowed*, were of a very scanty nature, far from any resemblance to that *copious stream*, which successive additions afterwards produced; and whose *depth*, as in other cases, must certainly bear some proportion to its distance from the *fountain head*. It may perhaps be imagined, that where its *waters* are more *shallow*, they will at least be also more *clear*; but even this seems not to be true in fact; which we may possibly account for in this manner, that having at first a *new course* to work out for themselves, they necessarily contracted a large *mixture of mud and soil*, which they could not *deposit*, till they had *flowed* some time. By *running* indeed over *rocks* and *precipices*, they might make a greater *noise* here than afterwards; and this may be one principal cause, which has drawn so much attention to them. But if the question should be put, at which part of this *flowing stream* we ought to stop, and pay the greatest share of our regard, who could answer, that this was the fittest spot?—If indeed imagination only was consulted, it might perhaps send us back among the *cataraets* for the sake of awful *noises* and *fine prospects*; but sober reason would recommend to us rather the contemplation of its *enlarged state*, where, though it *flows* less *rapidly*, it is on that account better calculated for use and profit.

‘ Some however may perhaps imagine, that by beginning *higher up* we should be more likely to discover the *true and genuine springs* of science; and that having amused ourselves there, we should *descend* with greater ease and pleasure towards the more important parts of it, than we could have possibly enjoyed, had we pursued a contrary *course*, and gone against the *stream*; and if these suppositions had any good foundation, something plausible, it must be owned, might be urged in favour of this method of proceeding. But with regard to the last of them, whoever considers the many discouraging labours to be undertaken, the great difficulties to be overcome by those, who would make their way to the first *openings* of science, ignorant as they must be of the language and manners of those, who should direct them; will rather be apprehensive, lest many should be deterred by this means from pursuing so troublesome a path; and as for those, who happily have got through it, there is surely much danger, lest being tired out, they should be unwilling to encounter with any new hardships, and so stay where they are; or having their senses soothed with pleasing sights and melting sounds, should refuse to quit the enchanting spot.’

However formidable this turgid figure may appear, a little attention will discover that it is reared upon an imaginary foundation; namely, that the principles of knowledge are to be found more pure and uncorrupted in the writings of the moderns, than of the ancients. We will leave it to the reader to judge how consistent the purport of this florid metaphor is with the account of the following progression of knowledge given a few pages after:

‘ It would undoubtedly be one of the most entertaining, if not one of the most improving parts of human knowledge, to read the works of those, who made the first discoveries in science; and to trace the various steps, by which at length they arrived at their wished-for conclusion. But unluckily it happens, that the beginnings of human knowledge (if they were not originally impressed upon the mind) were most of them laid in very remote and ignorant times; when men were probably guided more by chance than by any fixt or regular deductions: so that we might as well expect an account from children of the means, by which they came at their first notices, as from the early institutors of any science.—To as little purpose shall we expect this satisfaction from those, who succeed next in order. The means of conveying knowledge from one to another must, at such a time, be as imperfect, at least, as knowledge itself is: If therefore the first discoverers were able in any manner to communicate the result of their experience, it would be all that could

could be expected of them.—Neither can we think, that they who were benefited by this instruction, would be very curious about the means, to which they owed it. Satisfied with its use, we must suppose, the principal thing they would attend to, would be the turning it to as much advantage as they could.—In farther process of time, men, sensible of the advantage they derived from the knowledge that had been bequeathed them, might be disposed to make it as extensive as possible: the means of doing this would then engross their chief care: this once found out, it would be their pride to display the attainment they had made: and from hence, for some time at least, we may expect to find them more attentive, as it is usual in other cases, to the means than to the end.—Here an age of words and of writings would commence; in which it would be the study of the lettered sages to set off the science they were possessed of, with every variety of ornament, they could devise. The tree of knowledge would, instead of fruit, be hung round with garlands and chaplets; would be overspread with every whim of fancy and quaint conceit; through whose thick foliage it would be almost impossible to discern any thing of the body or the branches: all that could be seen, would be merely leaves and flowers.—What then was next to be done? some attempts perhaps would be made to reduce this luxuriancy of ornament within moderate bounds; and by the pruning and lopping used for this purpose, a little light might be let in, and a view obtained of something more substantial. But certainly the last search that would be undertaken, would be to *descend to the root, and trace out those hidden principles of vegetation, on which the strength and health of his plant intirely depended.*

Our author would seem to divide good writing into three periods. In the more simple and ignorant ages of the world nature was copied, because the imagination could extend to nothing beyond nature. In the next period men became too proud of art to allow nature the first place; that was engrossed by their predecessors, and it was necessary to recommend their own writings by adventitious ornaments. This is the age of writing, according to our author, which is unjustly termed classical, where all is forced, unnatural, and replete with false taste, and strained figures and metaphors. In the third period, by which he understands the modern ages, writers perceiving the absurdity into which the ancients were led by a licentious vitiated imagination, threw off all artificial ornament, recurred to the original simplicity of poetry, not that simplicity of necessity which inspired the earlier bards, but of subdued fancy, and chastised understanding. This, if we comprehend his meaning, is the substance of what our author advances in the course



course of fourscore pages of tedious declamation, which we shall not take the trouble to refute, as we are persuaded the feeling of every reader of taste will be sufficient security against his receiving wrong impressions.

With respect to the passages selected from Ossian, the venerable Highland bard, lately made known to the learned by the ingenious Mr. Mac Pherson ; they are demonstrative of so just and accurate a taste, that we cannot help persuading ourselves our author wrote all that precedes this piece of criticism, merely with intention to shew the world what he could urge against his own conviction, and the received opinion of mankind. He very justly represents Ossian as a poet who exactly copied nature in his descriptions, in which particular he gives him the preference to Homer.

‘ How poor a limner (says he) is Homer in this respect ! what are all his “ *μυιαων αδιναων εθνεα πολλα* ” when compared with this single passage——“ The flies of evening are on their feeble wings, and the hum of their course is on the field ! ”——If it should even be suspected, that the Highland bard had borrowed this piece of imagery from the father of the poets, how greatly does he improve it by a proper application ! instead of using it as a simile for armies, see how he applies it——“ He (the ghost of Crugal) comes to the ear of rest, and raises his feeble voice ; like the humming of the mountain-bee, or collected flies of evening.” He has much stronger figures to represent the conflux of armies——“ Green Ullin’s warriors convened, like the roar of many streams.”——For a specimen of Homer’s landskip-painting take the expedition of his woodmen——

“ Πολλα δ’ αναηα, καηαηα, παρηνα τε, δοχημια τ’ ηλθοιν.”

What is this better than a piece of the old woman’s story——“ They went and they went, over many a high hill and lowly vale, till they came, &c.” ?——Perhaps a critic might tell us, that the up-and-down hobbling measure of this line, (which by the by consists of nothing but dactyles) was intended to represent the tediousness of their passage——Just as by the same means sounds, or rapid swiftness are set before us in other places.——

Αι-λα δ’ επιηα πεδονδε κυλινδετο λαας ΑΝΑΙΔΗΣ—  
Τριχθα τε και τετραχθα διαβρυφεν εκπεισε χειρος—&c.

‘ But all such instances at best are nothing more, than the mere trick of verse ; and, in a modern, would be reckoned little else than an artifice to supply the want of sense by a jingle of sound.

‘As little of the master does he shew in laying open the workings of the human heart—When Achilles is robbed of his mistress (no uninteresting event!) what are his reflections?—He runs like a great lubberly school-boy, whimpering to his mother, to tell her, how ill master Agamemnon had used him! and she, like a good woman as she was, comes in with this very motherly question,

“Τεκνον, τι κλαιεις;”—*Child, what do you cry for? &c.*

It must be owned, however, that his account of Andromache’s distress for the loss of Hector is rather an exception to this; though even here the reader will hardly find a circumstance to strike his imagination with half the force, as the following on the death of Cuchullin. “Thy spouse is left alone in her youth, the son of thy love is alone.—He shall come to Bragela, and ask her why she weeps.—He shall lift his eyes to the wall, and see his father’s sword.—Whose sword is that? he will say: and the soul of his mother is sad.’

A little farther he contrasts the description of a horse, drawn by the two poets, and with great reason gives the preference to Ossian; the beauty of Homer’s lines consisting merely in the versification:

“Ἴπποι μὲν μέγ’ ἀρισταὶ ἔσαν Φηρησιαδαο,  
Τὰς Εὐμηλὸς ἐλαυνε, ποδωκεας, ορνιθας ὥς,  
Οἰριχας, οἰέτεας, σαφυλὴν ἐπὶ νῶτον εἴσας·  
Τὰς ἐν Πιερίῃ θρεψ’ ἀργυροῖος Ἀπολλων,  
Ἀμφὶ Δηλείας, φόβον ἀγνὸς φορέουσας.”

‘In which instance (says our author) to pass over the awkward expression of making the mares as *swift of foot*, as birds, which for fear it might not strike the young construer sufficiently in Greek, the Latin translator has retained in its full beauty, rendering it “*pedibus velaces, tanquam aves*,” I would just take the liberty of observing, that even the chaste Greeks can sometimes condescend to make use of that barbarous letter δ; as the reader may perceive, if he will consult either his eye or his ear: and that he may not think it any thing particular here, I would recommend him to a line just preceding—

Τῶν ηρχ’ Εὐρυπυλὸς, Εὐαιμονὸς ἀγλαὸς ὕιος

where the beautiful repetition of the final *os* four times successively will, I hope, atone for an accidental slip of this sort now and then in English; especially as this is the language of a *Muse* herself.

‘Let us now take a view of the steeds, which Ossian brings into the field; “the steeds, that like wreaths of mist fly over the

the streamy vales.”—“ Before the right side of the car is seen the snorting horse. The *high-maned, broad-breasted, proud, high-leaping, strong* steed of the hill, loud and resounding in his hoof; the spreading of his mane above is like that stream of smok on the heath.” On the other side of the car is seen his fellow—“ the *thin-maned, high-headed, strong-hoofed, fleet, bounding* son of the hill.” The wildness of deer is in their course, the strength of the eagle descending on her prey. Their noise is like the blast of winter on the sides of the snow-headed Gormal. Within the car is seen the chief; the strong, stormy son of the sword;” &c. Now compared with these high-mettled coursers, Homer’s two mares might pass for Venus’s doves, or two tame pigeons! I tried to mend them with a better pair from the chariot-race in the 23d Book, but without the least success.’

He observes, very prettily, in p. 99, “ that so strongly is the Highland bard’s imagination impressed with natural ideas, that he can almost paint the sounds of music in visible colours.—“ The song comes with its music, to melt and please the soul. It is like the soft mist, that rising from a lake, pours on the silent vale; the green flowers are filled with dew, but the sun returns in his strength, and the mist is gone!—why art thou sad, O Armin! &c.”

‘ Compared with this (says he) what faint ideas of music do Homer’s descriptions convey to our minds!

————— παρα δ' εισαν αοιδες,  
Θρηνων εξαεχες, διτε γονοεσσαν αοιδην  
Οι μιν αρειδθηνεον, επι δε σεναχοντο γυναικες.

We need not even except the heavenly concerts, vocal and instrumental, which he prepares for his gods and goddesses at their meals——

Δαινουη', κδ ετι θυμος εδευετο δαιτος εϊσης,  
Ου μιν φορμιγγος περικαλλεος, ην εχ' Απολλων,  
Μουσων δ', αι αειδον αμειβομεναι οπι καλη. II. 1.

We have not room to extend our quotations; but these criticisms on Ossian evince, that our author is possessed of taste, altho' prejudice and attachment to certain novel opinions hath rendered that taste capricious. He cannot help displaying his sensibility, while he is labouring to convince his readers that he is devoid of all judgment.



Art. VI. *A Collection of Miscellaneous Essays.* By T. Mozeen.  
8vo. Pr. 5s. Stuart.

**T**HERE is an appearance of modesty and candour in Mr. Mozeen's address to the public; and he has adhered with a scrupulous regard to decorum in all the productions of his muse. These qualities are so uncommon in persons of his profession, that they intitle him, in a particular manner, to the favour and protection of the public.

With respect to the poetical merit of the collection, he has now ushered into the world, tho' we cannot assign to it the first place in the temple of Fame, so neither ought we to place it on the lowest bench. Mr. Mozeen's genius seems to be very well adapted for the province he has chosen; to write songs, ballads, prologues, and petty pieces for the entertainment of the good people of this metropolis, who frequent benefits, wells, and public gardens: nor is this aim to be accomplished without a tolerable portion of talent.

The following is no bad epigram, tho' unenlivened by that sting in the tail, whose energetic touch is so agreeable to the fancy of modern readers.

' ON CONTENT. An Epigram.

' It is not youth can give content,  
Nor is it wealth can fee;  
It is a dower from heaven sent,  
Tho' not to thee, or me.

It is not in the monarch's crown,  
Tho' he'd give millions for't;  
It dwells not in his lordship's frown,  
Or waits on him to court.

It is not in a coach and six;  
It is not in a garter;  
'Tis not in love or politics,  
But 'tis in Hodge the carter.'

We shall give one specimen more, which will shew that Mr. Mozeen is neither unacquainted with nature, nor destitute of humour.

' A Ballad, sung by Andrews, in the character of a Somersetshire farmer's son.

I.

' Come Realph, come Robin and Zue,  
And list to the words I do zoy;  
A stary I'll tell you as true  
As the bible wherein ye do proy.

We

We veather to Lunnun ye kna  
 I been to zell bearly and kine;  
 And I dan't keare aft I do go,  
 The pleace be zo woundily vine.

## II.

The mearketing aver and done,  
 A butcher as vine as a lord,  
 Zware damun he'd zhaw us zome vun,  
 And i'faith ware as good as his word.  
 He took us whare lions do lie,  
 At a heause that valks kaled the Tower,  
 Wee rauring they terrify'd I,  
 I ware glad to get out again, zhower.

## III.

From therehence to pallace we went,  
 And his majesty, God blefs his greace,  
 Ware gawing to his parliament,  
 Zo I gut'n a zoight of his feace.  
 Awoy then to Westminster Abbey,  
 Where ale the dead quality loies;  
 And a vellow, tho' clathed but zhabby,  
 Zung histories wondrous woife.

## IV.

To dinner we afterwards went;  
 Best drink ware as plenty as whoy;  
 And to stitch up the whole merriment,  
 They zhaw'd me a pleace kal'd a ploy.  
 And there was a mon in disguise,  
 A little \* old zorrowful king,  
 That made the valk cry out their eyes,  
 Thof they knew he ware no sick a thing.

## V.

The next day my jolly good vrends,  
 Had us up unto Zadler's Wells;  
 Whare no mon need gride what ah spends,  
 Case it ale other peastime excells.  
 Lads and lasses do deance on a coord,  
 And tumble, and plaay ye sick tricks,  
 Methought aftentime by the Loord,  
 The taads wou'd ha braken their necks.

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\* King Lear.

VI.

Wawnds and blid ! they do keaper zo high,  
O Laud !——'tis ameazing to think ;—  
And if you do chance to be droy,  
You may ha whatsomdever you'll drink.  
If e'er ye to Lunnun do gaw,  
Zee Zadler's Wells, I do proy ;  
You'll loike it, I very wele know ;  
'Tis better by half nor the ploy.'

The collection of poems is reinforced by a farce, called *the Huiress*, or *Antigallican*, which, as the author informs us, was once represented on the stage with uncommon approbation.

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ART. VII. *Political Annals by the late celebrated Monsieur Charles Irenée Castel, Abbot of St. Pierre, and Member of the French Academy. In Two Volumes. Translated from the last correct and enlarged Edition of the French. 8vo. Pr. 10s. Woodgate.*

THESE Annals have been so justly celebrated abroad, that we are almost astonished to peruse now, for the first time, an English translation. France hath not produced a more intelligent, sensible, bold, and free-spirited writer, nor a better subject than the abbot of St. Pierre, who hath probed every sore in the constitution with a masterly hand, and the best intention,—that of applying the proper remedies. Kings, ministers, and generals, are freely censured or applauded, just as their conduct merited. Our author has unmasked hypocrisy, lashed vice, celebrated virtue, distinguished what is specious only from what is real, stripped even the diadem of all adventitious ornaments, and exhibited the most just and picturesque sketch of the state of Europe, for near the space of a century, that ever was drawn. Lewis the Great is brought down from the apotheosis of the fanciful Voltaire, to the rank of an ordinary mortal, endowed with some natural virtues and vices; the former unimproved by culture, the latter strengthened by habit, and a long series of the most intoxicating adulation. How pitiful a figure doth Lewis the Great make in the parallel drawn between him and Henry IV. that prince, who truly merited the distinguishing surname of *Great*! A spirit of humanity, tenderness for the human species, and universal benevolence, is diffused thro' the whole of the abbot's policy, who regards conquest as a kind of splendid injustice, and war as a proof of the weakness and villainy of mankind; and, in fact, it appears to us, that all the rivers of blood, which have streamed in Europe for these



two centuries past, had their sources in fraud, pride, punctilio, or ambition. Some of his schemes may perhaps be thought wild and ideal; that especially for establishing a general diet of Europe, composed of the plenipotentiaries of the several powers, who should act as the arbitrators of all differences, provide a full and impregnable barrier against all wars civil and foreign, a perpetual security for the preservation of the present lineage of potentates, of their dominions and rights as held by the latest treaties; a diminution of all military charges, in order that the sums now expended in the destruction of the species, might be employed in promoting the wealth and happiness of mankind; and lastly, an obligation that all members should bind themselves in the strongest manner to stand by the decree of the majority of voices, in all cases relative to the whole body, or to particular nations. This is a project which may truly be reckoned eutopian, since the great disparity, in point of strength of the different powers, would soon destroy the effects of such an establishment, even without reckoning upon the consequences of intrigue, refinement, cunning, and artifice, from which it will ever be impossible to wean ministers, who either act from public zeal or private interest. But we need set about the refutation of a scheme, which never can take place except in the imagination of a writer warmed with zeal for the general good of mankind. It is so little of a piece with the judicious reflections interspersed through every part of our sagacious abbot's *Political Annals*, that we should hardly imagine it was the thought of the same writer, had we not met with frequent reference to the project in divers passages of the history.

Of a quite different nature are the proposals for erecting a court of peers in France, for the distribution of public offices according to the merit of the claimants; for nominating to bishoprics, only for ten years, with a power to renew, in case the parties were deemed worthy of being continued by the court of peers; and for reducing monastics of both sexes to four orders, whose principals should constantly reside in France, and have the superintendency of all the poor, sick, and infirm, either in or out of hospitals, and of the education of children and lesser schools, under certain restrictions, which would convert this useless body to the public emolument, instead of preying like an excrescence upon the constitution. To these projects we may add the following:

• There is amongst us a custom (says our ingenious writer) very prejudicial to the state, which is, that with the dukes and peers, the title of duke is hereditary: now it is evident, that to give greater marks of distinction to a man who is frequently without any talents, virtue, or real merit, than are given to a  
general

general or commander in chief of the greatest merit, is not only acting ridiculously, but is even committing a great fault against good government: I hope this false policy will not last much longer, as we now grow stronger in reason.

‘The duke de Mortemar said, that he was ashamed to see himself treated on certain occasions with greater distinction than his generals; and maintained, that the titles of distinction among the nobility, such as baron, count, marquis, duke, ought never be other than personal, and not hereditary; that it was lavishing the public treasure to make these precious rewards descend from father to son, till they fell at length perhaps upon such as were unworthy of all honour and distinction.

‘He added, that a state had as much need for honourable distinctions, to confer on rich persons of merit, as of pensions to distribute amongst well deserving poor officers; accordingly he disapproved of the custom in Spain, of continuing to idle and worthless descendants the pensions that had been conferred on their fathers, as a reward for their good services; while a number of officers, who were actually in the service, and had distinguished themselves, were left unprovided for, because the public wealth was exhausted by these hereditary pensions.

‘A public treasury of honours, and marks of distinction, becomes a necessary fund in a state which abounds with a number of rich particulars; and still more so, where the public treasury of finances is exhausted, but then choice should be observed in the distribution of them, and except that of gentleman, no title among the noblesse should be hereditary, but only personal.’

The reflections on the interior commerce of France, are judicious; and those on taxes, and the maritime companies established by Colbert, so useful, that we doubt not but the court of France will one day profit by the hints. The subsequent observations on the colleges founded by Richlieu and Mazarine, merit the attention of the reader.

‘Cardinal Richlieu founded a college, that still bears the name of Du-Plessis, which is that of his own family. He was at a prodigious expence in restoring the college for theology, erected by Peter de Sorbonne, where young ecclesiastics are daily taught to dispute with acrimony and insolence, on questions in theology merely speculative, instead of disputing calmly and mildly who should best put in practice the doctrine of righteousness and good works, which are the chief ends of religion, and the most effectual means of forming an happy society, and attaining a future life of joy and felicity. Not to allow of disputes in theology, and to erect schools purposely for them, is permitting a set of men to labour in confounding weak minds,

raising up errors, and giving birth to heresies, schisms and parties in a state, which is very opposite to sound policy, that always aims at maintaining peace and concord, and the practice of virtue.

‘ On the contrary, these schools for theology should have been suffered to drop off by degrees, till they had become quite extinct, in order to put an end to disputes upon opinions of no use, and to encourage those only that tend to the furtherance of virtue, and to raise an emulation in endeavouring after the best means to make people more just and beneficent. The government would, at once, have been more strengthened thereby, and religion rendered more respectable, more uniform, and more disposed to go hand in hand with a government, that recommended to its subjects, above all things, the practice of holiness and Christian charity.

‘ Cardinal Mazarin, to perpetuate his name in Paris, founded a college there in 1658. It was proposed to him, to restore the college of Navarre, where there were schools for theology; but he was careful how he sought occasions of giving any additional lustre to such kinds of schools, that are so destructive to the public tranquillity: he had but too deeply experienced, in the disputes between the Jesuits and the Jansenists, how much it imported the public peace, to keep the people from employing their minds in disputes of mere speculation, instead of directing them to the practice of virtue. But, otherwise, he took very little thought about the improvement, or finishing of education, either with regard to the manners, or that knowledge which might be most useful to the state. He had not so much as the least idea of it, and contented himself with leaving his college upon the same poor plan with that of others. For example, we have ten times more occasion in the course of life, for the operations of arithmetic and practical geometry, in levelling or dividing different parts of the earth; in surveying, and in making of plans; and for geography, and an acquaintance with the history of eminent persons; than for the trivial advantages of making Greek and Latin verses, or forming figures in rhetoric, &c. They teach us, what is of little or no use, and leave us in ignorance of what is the most important for us to know. We want citizens, by long practice accustomed to be just, meek, humble, patient, civilized, and decent; who know how to forgive injuries, and have a taste for true glory, and seek after it; who despise all vain distinctions and low pride, and had rather be great in talents and virtues, than in the gifts of fortune. We want citizens laborious and assiduous; and yet, generally speaking, our colleges turn out such only as are accustomed to be impatient, rude, and indecent, both in their words



and actions; who thinking of nothing, but how to accuse, or to be revenged upon others; who are always running after the frivolous distinction of fine cloaths and fine equipages; who set more value by riches than shining talents, or eminent virtues, and pride themselves in being distinguished for their nothingness, and a dexterity at turning into ridicule every one who is desirous of attaining the summit of national merit.'

Would a stiff pragmatistical dissenter believe, that an abbot of the Romish church was capable of such sentiments as those which follow:

'Every one who has the least thought, or serious reflection, on those things that are of most importance to our happiness, cannot but know, that the chief means of avoiding punishment, and obtaining felicity hereafter, are to avoid displeasing God by doing any hurt or injustice to our husband, our wife, our servants, our master, or our neighbour; and secondly, to endeavour to please him by doing them all the good that is in our power: and yet from the effect of the old customs of our forefathers, customs which were originally derived from the ignorance of early ages, the people neglect these two essential means, to give into others which are infinitely less efficacious; such as a number of ceremonies, long winded prayers, fastings, pilgrimages, &c. which can produce no kind of advantage, either to the poor, the ignorant, or our neighbours, nor make any atonement for faults committed. But, I hope, these outward trappings of religion will daily fall off, and that an exact observance of justice, and the practice of mutual beneficence will prevail in their stead, in proportion as universal reason shall take growth amongst men, and the dominion of fanaticism, the offspring of the ancient ignorance of our forefathers, lose ground amongst us.'

The Political Annals, continued from the year 1658 to the year 1739, bear all the marks of genius, reflection, and an intimate acquaintance with public affairs; but as it would greatly extend the limits of an article, to pursue the detail of narrative, we shall content ourselves with the following parallel between Mazarin and Richelieu, as a specimen of the author's candour.

'The 9th of March, 1661, died at Vincennes cardinal Mazarin, at upwards of fifty years of age. Cardinal Richelieu lived nearly the same number of years. They had governed France successively as prime ministers, each of them nearly eighteen years, with much the same kind of authority that the grand vizirs exercise among the Turks. Both were ambitious; Mazarin was fearful, more designing, more subtle, pliant, and upsteady: Richelieu was more resolute, more warm, had greater parts, was more obstinate, and more fixed.

‘ Mazarin’s genius for business was more limited ; he was better acquainted with the foibles of mankind, and knew well how to keep them in suspense. Richelieu, with more extensive talents, was better versed in business, and maintained his power by awing some, and amusing others with hopes.

‘ Mazarin had a greater knack at speaking, and was more happily formed to please the ladies : Richelieu would much sooner gain the confidence of a man ; and he persuaded more by deeds than words.

‘ Mazarin, as well as Richelieu, died without leaving behind him any relations of his own name : both guided by a meanness of thinking heaped up riches that their names might survive with lustre after their deaths, and they left great estates behind them to the heirs they chose, to induce them to bear their name. But neither of them reflected that the histories of nations are the truest preservatives of the names of prime ministers ; and that here those shine out with the greatest splendor, who have known how to govern with disinterested resolution ; and who through a strict attention to encreasing the good of their country have neglected the private advantage of their families.

‘ Mazarin was half as rich again as his predecessor, and left his heirs nearly double the income. Every thing in his hands was venal ; he accumulated benefice upon benefice ; gift upon gift ; government upon government ; treasure upon treasure. In the castle of Vincennes alone, of which he was governor, were found eight millions of livres\* in gold, which the king seized upon after his death, and I think with great justice, considering the manner in which they were amassed.

‘ Besides all this wealth, he left Mr. Mazarin his heir, whose family name was La Porte, upwards of eighty thousand ounces of silver † a-year, in large and noble land estates.

‘ Both these ministers unhappily for us and for themselves preferred the low and sordid distinction that riches and honours bestow, to that inestimable one which every wise man would desire, and that consists in leaving their names blessed by posterity for the good they have done their country during their lives : whereas with all their riches they left their names rather hated than beloved, and more despised than valued ; and acted in such a manner, that the services they really did the nation were attributed only to an insatiable desire of amassing riches for their own families : which is the end of none but the lowest

\* Nearly four hundred thousand pounds sterling.

† That is, about twenty thousand pounds sterling ; the ounce of silver answering to our crown or five shilling piece.

rank of men, and those base souls who meanly prefer their own private interest to that of their country, and fondly attempt to make their names envied at the expence of honour and virtue. Thus they acquire the blaze of rank and eminence, but not that true lustre which is only to be reflected by real merit; that lustre which arises from great services, great talents and exalted virtue.

‘It is not sufficient to form a great man, that he can raise himself to a post of eminence in the state, unless he carries with him both a noble and exalted soul; a mean man in a high station is much more liable to hatred and contempt than if he had remained in a more humble condition. Ministers should consider that a great genius employed for the service of their country, and a conduct distinguished for its integrity, firmness, justice, and beneficence, can alone make them loved and esteemed during their lives, and give a lasting lustre to their memories after death.’

Upon the whole we may venture to affirm, that the abbot of St. Pierre’s *Annals* will prove equally entertaining and useful to the statesmen, the gentlemen, and the scholar.

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ART. VIII. *Military Instructions, written by the King of Prussia, for the Generals of his Army: Being his Majesty’s own Commentaries on his former Campaigns. Together with short Instructions for the Use of his Light Troops. Illustrated with Copper-Plates. Translated by an Officer. 8vo. Pr. 5s. Becket.*

OVER and above the useful hints which the young officer will find in this performance, the curious reader will, without doubt, have great satisfaction in perusing the military remarks of this extraordinary monarch, who writes in the first person, illustrating his precepts by the events and incidents of the wars in which he himself has been engaged, and freely acknowledging the occasional errors of his own inexperience. His greatest enemy cannot deny that he is one of the greatest captains of the age; that his activity and resolution almost transcend belief; that he perfectly understands the whole detail of camp-discipline; that he is wonderfully alert, penetrating, and sagacious; that these observations are extremely perspicuous and concise; and that he resembles Cæsar as much in his commentaries as in his conduct. Well might lord Lyttleton, in his dialogue between Pope and Boileau, exclaim upon this subject. “What an astonishing compass and force must there be in his mind? what an heroic tranquillity and firmness of heart, that he can one day compose an ode or epistle, in the most elegant



verse, and the next fight a battle, with the conduct and courage of a Gustavus Adolphus?"—"I envy Voltaire so noble a subject, both for his verse and his prose: but if that prince will write his own commentaries, he will want no historian."

The translator tells us, in his sensible preface, that these instructions were delivered in manuscript to each of his general officers, with strict orders to preserve them carefully, and to refer to them in all cases of doubt, when it was impossible to consult the king: and he very justly observes, that if the reader understands the subject, he will entertain no doubt of their authenticity. They certainly bear all the marks of superior genius, and greatly excel every other military treatise we have seen in this particular, that a great deal is couched in a very narrow compass, and that with such distinctness and precision, that any officer may retain it without any burthen to his memory. We cannot help, however, perceiving on the very threshold of it some marks of that violence which hath been used in pressing men into the P——n service: for the very first article contains rules for preventing desertion; and the author says, that the foreign soldiers wait only for the first opportunity to desert. It is impossible that we should abridge all the precepts here laid down; and therefore we shall only touch upon such particulars in going along as, we think, deserve animadversion, whether in the original, or in the translation. With respect to the last, p. 10, the word *Entrepreneur* twice used for contractor; and in the 12th, a French idiom or gallicism, 'conveying subsistence *upon* the Elbe, and *upon* the Oder,' instead of *by* the Elbe, and *by* the Oder.

In the fourth article, relating to forage, the author says, that chopt straw does nothing more than fill the horse's belly, and is used only because it is the custom. But it certainly does more, inasmuch as we know that horses have been nourished by that food alone.

In the article upon encampments, he says, that in chusing a camp for acting on the defensive, the sole attention is the conveniency of the troops: they should encamp in small separate corps near the magazine, and so as to be capable of uniting in a short time. As these camps are generally distant from the enemy, you have little to fear. The king of England, without having taken this precaution, imprudently encamping on the banks of the Maine, opposite to the French army, was in great danger of being beaten at Dittengen.

In p. 38, speaking of exercising the infantry, he says, the whole line must frequently manoeuvre; a term which we wish the translator had explained in English. As for the word *abais*, in the 42d page, he has given the signification of it in another

other place; instead of the Marsh, it should be the Marche of Brandenburg.

His Prussian majesty seems to condemn the practice of detaching part of an army immediately before the attack of the enemy, with orders to fall upon their rear during the action, because these detachments frequently mistake their route, and arrive either too soon or too late. 'Charles XII. (says he) detached part of his army on the eve of the battle of Pultowa: the detachment mistook its route, and his army was defeated. Prince Eugene failed in his attempt to surprise Cremona, because the detachment, commanded by prince Vaudemont, which was to have forced the Po-gate, came too late.'

In p. 60, we find the expression, 'you may situate your camp in such a manner,' &c. whereas there is no such active verb as to *situate* in the English language. The translator might have said with more propriety, You may encamp in such a situation, &c. The observations upon spies are so curious, that we shall insert the whole article.

'If it were possible always to penetrate the intentions of the enemy, it would be no difficult matter to maintain a superiority, even with an inferior army. Every general endeavours to obtain this advantage, but very few succeed.

'Spies may be divided into four classes. 1. Common spies, which are such by profession. 2. Double spies. 3. Spies of consequence: and, 4. Those which are forced into that unhappy employment.

'Common spies, such as peasants, burghers, priests, &c. which are sent into the enemy's camp, can be employed only to inform you where the enemy is. Their reports are generally so confused, and obscure, that they serve only to increase your uncertainty.

'The report of deserters is seldom more to be depended on; for a soldier knows what passes in the regiment to which he belongs, and nothing farther; and as for hussars, as they are generally detached from the body of the army, they are for the most part totally ignorant of its position. Notwithstanding this, it is proper to write down their several reports; for otherwise it is impossible to reap any advantage from them.

'Double spies are of service in carrying false intelligence to the enemy. I remember an Italian spy, employed by the Austrians at Schmiedeberg, who was made to believe that we were retiring to Breslau, upon the approach of prince Charles, who was deceived by the report.

'Prince Eugene paid a considerable pension for a long time to the postmaster at Versailles, who constantly opened the dispatches from the French court, and transmitted a copy of them

to him, which he generally received before the commander of the French army.

‘Luxemburg bribed one of the secretaries of the king of England, by which means he was informed of all their resolutions. The king discovered the treachery, and made all the advantage of it, which so delicate an affair would afford. He obliged the traitor to write to Luxemburg, and inform him that the next day the army would make a grand forage, in consequence of which the French army was very near being surprized, and would infallibly have been defeated, if the troops had not behaved with uncommon resolution.

‘It is very difficult to employ such spies in the Austrian army; not that they are more difficult to be found than among other nations, but because their army is constantly enveloped by hussars, as with a cloud, who rifle every passenger. This consideration gave rise to my idea of gaining over some of their officers of hussars, by which means it were possible to carry on a correspondence; for after the hussars of each army have skirmished a little, it is common for them tacitly to consent to a kind of suspension of hostilities: during that time letters might conveniently be delivered and received.

‘When you have a mind to deceive the enemy by false intelligence, one method is to dispatch an intelligent soldier, as a deserter, who reports what you would have them believe, and then returns with what intelligence he can gather. He may also distribute papers among their troops to encourage desertion.

‘When you find it very necessary, yet very difficult, to gain any intelligence of the enemy, there is another expedient, tho’ a cruel one. You take a rich burgher, possessed of lands, a wife and children. You oblige him to go to the enemy’s camp, as if to complain of hard treatment, and to take along with him as his servant, a spy who speaks the language of the country; assuring him at the same time that in case he does not bring the spy back with him, after having remained a sufficient time in the enemy’s camp, that you will set fire to his house, and massacre his wife and children. I was forced to have recourse to this cruel expedient when we were encamped at ——. It answered my purpose.

‘To all this I must add, that in rewarding your spies it is necessary to be generous, and even prodigal. A man who risks his neck to serve you, deserves to be amply rewarded.’

It was not a secretary of king William’s whom Luxemburg had bribed. It was one Millevoix, a detected spy, whom the king of England compelled to mislead Luxemburg with false intelligence. As to the expedient of the *burgher*, it is a piece of  
cruelty



cruelty and injustice, which no situation can justify or excuse, and we are sorry to see it admitted amongst these military maxims.

The beginning of the 14th article is a stretch beyond our comprehension: 'If I was solely attentive to my own glory, I would always make my own country the theatre of war.' We always imagined that glory depended in a great measure on conquest, and extending that conquest into the territories of the enemy. All the glory which a prince can acquire in his own country, is that of defending his own dominions when they are invaded; and this, tho', in our opinion, sufficiently meritorious, amounts but to an inferior degree of reputation. We moreover doubt, whether it be consistent with the principles of an honest man, to practice such hypocrisy with respect to religion as is recommended in this article. There are certain objects too sacred to be tampered with, even when victory is at stake.

If the P——n monarch is rather too great a latitudinarian in these matters, his candour is very commendable, in owning his own blunders. He says, if a general is forced to battle, it must be in consequence of his own imprudence. He adds, 'in five capital battles which I have fought, three of them only were premeditated. At Molwitz I was obliged to fight, because the Austrians had got between me and Wohlau, which contained my artillery and subsistence. At Sohr they had cut off my communication with Trautenau, so that it was impossible for me to avoid a battle, without risking the intire ruin of my army.—Whilst I am giving rules for fighting battles, I am not unmindful that I myself have often failed through inadvertence; but I would have my officers profit from my mistakes, and know that I have endeavoured to correct my errors.'

In the 26th article he tells us one of the principal objects of his manoeuvres, is to bear down the enemy by the impetuosity of his cavalry; and he is the first (we apprehend) since the wars of Gustavus Adolphus, who has ventured to attack infantry with horse, if we except a precipitate charge made by the household troops of France at Dettingen. But with all imaginable deference to the opinion of this illustrious commander, we cannot help doubting, with respect to the propriety, of his manner of attack. 'Some people are yet in doubt (says he) whether the ancient or modern methods of attack are really best: that is, whether it be most advantageous to advance in a brisk trot, close locked, or in full gallop, with the files rather more at liberty. But from the known laws of motion, considering a squadron as a machine, it is demonstrable, that our weight or power augments in proportion as we increase our celerity; and therefore, that if two squadrons of equal strength were to  
charge

charge each other, that whose motion is the quickest will infallibly bear down the other.'

In estimating the momentum, we must consider the quantity of matter as well as the velocity. When a whole Squadron is locked together, it acts with accumulated weight as one solid body; whereas, when the files are open, the enemy's line sustains no more than the successive shocks of separate individuals.

We cannot approve of his m——y's forcing the enemy's country to supply him with recruits, nor of his winter campaigns, which, though he owns they are the ruin of the troops, he tells us, he himself has practised more than any general of the present age. The truth is, he seems on all occasions a little too deficient in the virtue of humanity. In giving directions for attacking the enemy's camp: 'When the affair is entirely over (says he) and the enemy have no prospect of assistance, you may then collect as many prisoners as you conveniently can, otherwise, prisoners are so very troublesome, that it seems more adviseable to put them to the sword, unless you have a mind to spare the officers.' We cannot help shuddering at this inhuman maxim, which would better become a Tartar chief than a Christian monarch. Humanity is never more practicable, and certainly never shines with more lustre than amidst the horrors of war; and the reciprocal exertion of this virtue between the English and French nations, when they are at variance, redounds infinitely more to their mutual honour, than all the art and valour they can display.

ART. IX. *Practical Remarks on the Hydrocele, or Watry Rupture, and some other Diseases of the Testicle, its Coats, and Vessels; (illustrated with Cases; being a Supplement to a general Treatise on Ruptures, published in the Year 1756. By Percival Pott, senior Surgeon to St. Bartholomew's Hospital. 8vo. Pr. 3s. 6d. Hitch and Hawes.*

WHY this treatise has remained so long unreviewed, it is of no consequence to inform the public; and, indeed, the delay is of little consequence to the book, inasmuch as the reputation of the author is so well established, as to ensure success to the work, even though the merit of it should not be confirmed by our opinion. Mr. Pott tells us, in the preface, that this tract is designed as a supplement to one published a few years ago; one of the objections to which was, that it was defective in matter, and ought to have comprehended the false herniæ, they being as real diseases, and requiring chirurgical assistance

assistance as much as the true. The public is undoubtedly obliged to this gentleman for all his labours, and for none more, than for this essay on the hydrocele, which is a troublesome disease that frequently occurs in ordinary practice, and is very apt to puzzle the unexperienced practitioner.

In defining the various kinds of herniæ, he observes, that the pneumatocele, or wind rupture, is a mistake, there being no tumour of this kind, and in this situation, in a living subject, tho' it has been described by many writers, both ancient and modern. In treating of the hydrocele in general, with respect to its cause, constituency, and cure, he explodes the notions of some celebrated writers, such as Schenkus, Hildanus, Lancfranc, Fab. ab Aquapend. Fallopius, Heister, Wiseman, Turner, and Cheselden; and owns, that Dr. Monro, the father, professor of anatomy at Edinburgh, and Mr. Samuel Sharpe, late surgeon to Guy's Hospital, are the first, and almost the only writers, who have sensibly and rationally explained the true theory and nature of these diseases.

In sect. III. we have an anatomical description of the parts concerned; and those who want to be more minutely and accurately informed on this head, may have recourse to the Medical Commentaries, lately published by Dr. Hunter; among which he will find observations on the state of the testis in the fœtus, and on the herniæ congenita, by Mr. John Hunter, written with such precision, and illustrated with copper-plates in such a manner, as to convey the most distinct idea of these subjects. With respect to the dispute between Dr. Hunter and Mr. Pott, concerning these matters, we have taken notice of it upon another occasion. We cannot help observing, however, that Mr. Pott seems to have corrected himself in one particular; for in his Treatise on Ruptures, published in 1756, he expressly says, that soon after the birth the testicles are pushed out thro' the apertures in the abdominal muscle, called the rings; and in the essay before us he justly observes, that the spermatic chord does never pass through, but always under the transversalis, and obliquus internus, and through an opening made for that purpose in the tendon of the obliquus externus. We might make some other animadversions in this place; but we have no pleasure in finding fault, and willingly pass over little mistakes, in consideration of important advantages,

The fourth section treats of the anasarcaous tumour of the scrotum, illustrated by three remarkable cases. These are followed by a description of the hydrocele of the cells of the tunica communis, which was formerly called the tunica vaginalis vaforum spermatuorum; and that the reader may understand it the more perfectly, we shall insert the following history:

' A man



‘ A man about 55 years old desired me to look at a rupture under which he said he had laboured several years. For the greater part of that time he had worn a steel-truss, which had given him no uneasiness, but had never kept it up properly; during all that time he never had any symptoms of stricture in the intestinal canal, nor had it ever increased in size, or altered its appearance, until within the last three or four months, when he had been persuaded to change his truss for a bandage without iron, and to make use of an external application which was said to be infallible.

What the application was I know not, but its effect was an excoriation of the groin and parts about; the bandage was made of dimity, had a large hard bolster, and was buckled on very tight.

The pain it gave him was great, but he submitted to it cheerfully at first, being told that the medicines, assisted by the pressure, would soon shrink up a piece of caul which was in the scrotum, and free him from all possibility of a return of his disease; and that after that was done, he might leave of all kind of bandage and do as he pleased.

He made the experiment till the parts were so much swelled, and the pain so great, that he could bear it no longer, and came to me for assistance.

‘ The scrotum was much inflamed and swelled, the groin excoriated, the testicle enlarged but not hard, the spermatic process quite up to the belly full, tight, and so exquisitely painful and tender, that he could not bear the most gentle handling; he had no obstruction in his stools, nor any symptom of the confinement of any part of the intestinal canal.

‘ The principal information which I could get was from his own account, for he could not bear the slightest touch. Whatever might be the true state of the case, it was clear that the first thing to be done was to get ease; I therefore bled him freely, put him to bed, ordered him a glyster immediately, to take two spoonfuls of a purging mixture every two hours, until he had had two or three stools, and then to take a grain of extract. thebaic: I wrapped up the whole scrotum, and covered the groin and pubes with a soft, warm pultice, and put him on a bag-truss.

‘ He passed the day in a very uneasy restless state, and in the evening finding his pulse not at all lower, nor his pain less, and his purging mixture having operated sufficiently, I ordered his opiate to be repeated in the same dose, at the distance of six hours, unless he first was easy or got sleep, and bled him again fourteen ounces.

‘ Forty-eight hours passed over, and he took seven grains of the extract. thebaic. before he could get sleep or ease, and when he obtained the former it did not last above three or four hours; however he awoke much easier and refreshed, his pulse softer, and his perspiration free: the parts less inflamed and less painful to the touch, tho’ still very tender.

‘ His pultice was renewed after fomentation, and he was directed to take every six hours a draught of the common emulsion, with nitre and some manna dissolved in it, by which means he had in the course of the third day two more stools.

‘ By these means in the space of six or seven days, all his inflammatory symptoms were removed, and the parts reduced as he thought to nearly the same state in which they were before he changed his bandage, that is, the testicle was of its natural size, but the process large and full, tho’ soft and indolent, and feeling very like to a small omental rupture.

‘ For greater certainty I kept him to his bed a day or two more, and confined him to the same low regimen with an open body.

‘ The process remained still in the same state: I attempted to reduce the apparent rupture but without success, though there was no sort of reason to think that there was the least stricture made on it by the tendon: I could indeed make a small part of it recede, but even that did not pass the opening at all like a piece of omentum, created none of that sensation to my fingers, nor made any of that kind of noise which the return of a portion of caul into the belly always produces, and the moment I removed my fingers it fell down again, even tho’ he was in a supine posture.

‘ In short, I made the attempt for reduction so long and so often, as to be satisfied that it was not reducible, at least by me.

‘ It now gave him no pain nor uneasiness of any kind, and having already suffered so much from the pressure of his bandage, and believing from the attempts which I had made without success that it was incapable of reduction, he contented himself with a common suspensory bag, and found not the least alteration in it for three years, at the end of which time he was attacked with a peripneumony which carried him off.

‘ I got leave to examine his body, and found that what I had taken for a portion of omentum, was a collection of water in the cells of the tunica communis of that part of the spermatic chord which was on the outside of the abdomen; while the testicle and tunica vaginalis were in a natural state, and absolutely unaffected.

‘ Notwithstanding the account the patient gave of himself, and of his frequently reducing his rupture, I am much inclined

to believe that he never had one; and that his disease was from the first what it appeared to be at last; there was not the least sign of a hernial sac, and tho' the return of such sac back again into the belly, after it has been in the groin or scrotum, is a thing much talked of by some late writers, I do not believe it ever happened. His steel-truss did not press hard enough to produce any mischief, and was said not to keep the rupture up; and the symptoms which I found him labouring under were occasioned merely by the bandage substituted in the place of the truss, pressing on the spermatic vessels and loaded membrane.'

In sect. VI. we find an account of the encysted hydrocele of the tunica communis. But the next section treats of the hydrocele of the tunica vaginalis testis; a disease from which no time of life is exempt: not only adults are subject to it, but very young children are afflicted, and infants sometimes born with it. Mr. Pott is very full and explicit on this disease. The cautions he gives are judicious; the rules he lays down for distinguishing it, are proper; and his method of radical cure, easy and effectual.

The method of performing it is this.—' Having appointed an assistant to grasp the tumor, and thereby render it tense, a puncture must be made in the lower and anterior part of it, through the scrotum and tunica vaginalis at once; if the operator intends to finish the incision with his knife, he should make his puncture large enough to admit the end of his fore-finger, which he should immediately introduce before the water is discharged, and the vaginal coat collapsed; and upon that finger continue his division of that whole tunic, and of the scrotum which covers it. If he intends to use the probe-scissars, (a more tedious, as well as a more painful method) he may make his first puncture with a lancet, and then introduce his scissars.

' Upon the first division the water immediately rushes out, and in its passage some of it insinuates itself into the cells of the dartos, while the vaginal tunic subsides and collapses; if the first puncture is made small, the insinuation of the water into the dartos, and the collapshon of the tunic, render it difficult to pass the knife or scissars into the aperture in the latter, and unless that is done, the scrotum only will be divided, and both patient and surgeon must undergo double trouble. This may always be prevented by making the first opening large enough for the introduction of the fore-finger, and upon that all the rest may very easily and very safely be executed.

' When the incision is finished, the testicle covered only by its tunica albuginea appears, and if the division is begun or continued very low, generally thrusts itself out upon handling the parts; this should be gently replaced, and if the vaginal coat is not much thickened by having been long distended, nothing



nothing more need be done than having separated the divided lips, to lay a little fine unformed lint lightly into its cavity, then covering the whole with a large pledgit, tie the scrotum up in a bag-truss, with some soft bolsters of tow.

• The operation when properly done is not tedious, but may be executed in a very few seconds; requires no other violence than the mere division of the parts; and if that be made with the knife rather than scissars, it will produce a very sensible difference to the patient's sensation.

• He should be immediately put to bed, lose sixteen ounces of blood from his arm, and take a grain of extract thebaic, which in case of pain or restlessness, should be repeated every six, eight, or ten hours, as occasion may require.

• After ten or twelve hours are past, the whole scrotum and pubes should be covered with a warm emollient pultice, spread thick; and if the pulse rises or becomes hard and full, more blood must be drawn off, and absolute quiet, and a low regimen enjoined.

• On the next day the parts should be well fomented, and the pultice renewed; at least twice; the edges of the incision should be smeared over with a soft, oily digestive, but no attempt either now, or in future should be made to remove any part of the lint applied to the inside of the tunic; this should be suffered to remain till the suppuration having loosened it in all parts, it tumbles out without pain or trouble.

The general hardness of all the parts about the thick, tumid lips of the incision, and the enlargement of the whole scrotum, have, for the first four or five days, a disagreeable appearance; but the suppuration begins generally about the fifth or sixth day, and then it assumes a favourable aspect. If by long distension, the sacculus is become thick and hard, it cannot contract itself upon the discharge of its contents; and being difficult of digestion, makes a troublesome part of the lips of the sore: in this case, the best way is to remove a small part of it on each side of the incision, at the time of the first division, which the loose texture of the part renders very easily practicable. He justly observes, that the method proposed by the late Mr. Douglas, of doing it at several times with the probe-scissars, is tedious and painful; and that the removal of an oval piece of the scrotum, as advised by that gentleman, is not at all necessary. When the quantity of water is large, and the tunic and scrotum much upon the stretch, it is better to discharge the fluid by puncture, and not perform the operation for a radical cure, 'till a fresh accumulation has again moderately distended it.

Mr. Pott proceeds to treat of the hæmatocèle, upon which he is full and circumstantial, illustrating the disease by a good num-

ber of remarkable cases. In the tenth and last section, he considers the sarcocele, and the diseased testicle, on which his observations are judicious, and his cases well selected. On the whole, this treatise seems to be the result of judgment, skill, and extraordinary experience, and as such we recommend it to the attention of the young practitioner in surgery.

ART. X. *A Vindication of the exclusive Right of Authors to their own Works: A Subject now under Consideration before the twelve Judges of England.* 8vo. Pr. 1s. Griffiths.

WE bestowed the just applause in our last number on a little treatise, which endeavoured to prove, that copy is not susceptible of property; that it has no affinity with any right protected by law, and that the idea of literary property is inconsistent with the necessary qualification of *real* property, as defined by the best civilians and philosophers. It was then observed, that the arguments adduced by this writer were rather specious than solid, and we now rejoice to see our sentiments confirmed by the testimony and reasoning of this able defender of the rights of genius. As the subject is deeply interesting to literature, we shall endeavour to state our author's general argument, and his remarks upon the inquiry into the nature and origin of literary property, in the clearest point of view which our limits will allow.

After examining the nature and extent of property in general, on the principles of law and natural reason, he points out the qualities necessary to complete an object of property, and shews that literary copy participates of all these qualities; namely, that it is capable of being useful to mankind; that it may be kept under safe custody; and that the owner may exclude others from participation.

The ingenious writer next examines whether literary property may not be essentially distinguished from a machine; upon the negative supposition of which the opponents of literary property have founded their strongest arguments. Here he observes, that copy or a book may be considered in two distinct senses; either as an ideal or doctrinal composition; or as a manual or mechanical composition. With regard to the first, it is not necessary that the ideas be original; it is sufficient that by a new combination of known ideas, the author has produced a different composition; or established a different doctrine. Compilation, and even the novelty of the language, is sufficient to vest an exclusive right in the copy. The employing an amanuensis or printer to fix the

the author's ideas in visible characters cannot destroy his right, because these persons are supposed to receive a consideration for their labour. ' From hence, perhaps, says our author, we may be able to collect some essential distinctions between a book and a machine or utensil. In the latter, the completion of the piece of mechanism is the end to which the ideas of the inventor are directed. In the former, there are two sets of ideas; tending to different ends. One set is applied to the framing the doctrinal composition, which is the end the author proposes; the other is directed towards the executing of the mechanical composition, which is the end the printer has in view. Therefore in a book, the mechanical part, that is, the writing or printing, is, with respect to the author, only the mean for promulging the doctrinal part, which is the end.

' Farther, a machine, as has been intimated, if exhibited to view, may be copied or imitated without the leave of the inventor; therefore, as has been shewn, it wants a distinguishing characteristic of property. But an author may produce his copy, may use it in public, and suffer it to be inspected, and yet no one without his consent can make themselves masters of the contents. Therefore if they propose to reap any benefit from the composition, they must entitle themselves to the expected advantage under such conditions as he thinks proper to impose, where he is not restrained by positive institution: and he hath certainly a perpetual exclusive dominion over that subject which he can use in public, and which nevertheless another cannot imitate against his will.

' Again, a machine is in itself, as soon as it is compleated, an object of trade, and consequently the property, as has been observed, ought to be limited. On the contrary, a literary copy is only an object of trade, quatenus its mechanical composition; that is, the printing, &c. Therefore if the question was, whether a printer should have a perpetual exclusive right of printing, the argument which places a book on the same footing with a machine, might perhaps apply with some force.

' But an author's right to a literary composition, depends on different principles. It is a compleat composition before it is printed, and before it comes to be an object of trade. The author may sell his original manuscript to one man absolutely for a gross sum: but if he cannot obtain an adequate sum at once, or if he rather chooses to depend on an uncertain compensation to be collected by gradual returns, he may then multiply his copies, and dispose of them to several, each for a small consideration, still reserving to himself the absolute



property over the original manuscript. In which case, natural reason and justice determine that every copy which is multiplied, shall be multiplied for his benefit: and it seems the strangest doctrine imaginable to contend that the art of printing, which has facilitated the circulation of literary copies, should restrain or prejudice the author's right.'

The writer of the inquiry hath urged, that an author's property is not real but chimerical. "Property, says he, is either corporeal, or incorporeal. It is admitted that this property consists principally in the ideas, though it be likewise inherent in the form and composition of the piece, by which it is most easily distinguished and ascertained. Therefore it is incorporeal; yet it wholly differs from every other incorporeal right, either original or derivative." And he asks in another place, "whether children can inherit, or the wife be dowable of an author's lofty and sublime conceptions?" Our vindicator's answer is, that literary property is not indeed *real* in the technical sense of the word. 'But here lieth the error. He uses the word real ambiguously, not only as opposed to chimerical, but as contradistinguished from personal property. Thus when he saith, the children cannot inherit, or the wife be dowable of a literary copy, his conclusions are just, in the technical sense of those words. For an inheritance, and even a freehold cannot spring but out of lands, tenements, or hereditaments: or, as the old lawyers would phrase it, something which sounds in the realty. But though this property is not inheritable, it is transmissible; that is, it may be transferred by the proprietor in his life-time; it may be bequeathed by will; or it may be divided according to the directions of law, in case of intestacy.

'Again, it is true, that a wife is not dowable of this property, because dower must issue out of lands or tenements: but a wife will be intitled, under the statute of distribution, to her share or portion of the profits arising from the sale of this property.'

Next this learned defender of literary property and the interests of authors considers a writer's interest in his copy in another point of view, and demonstrates that copy enjoys every quality by which the common law hath described and defined personal property, viz. that it may be acquired by the king's prerogative; by gift; by sale; by theft; by testament; by administration; and that it is recoverable in the same manner as personal property. He very accurately and shrewdly observes that the division of property into corporeal and incorporeal makes no difficulty in this case; for though the *sentiment* considered abstractedly, be incorporeal and ideal, yet being impressed

impressed in visible characters on paper, the manuscript is a corporeal subject. Nor is the argument, drawn by the writer of the enquiry, from the proposition, that ideas are not susceptible of property, less ingeniously refuted. Our author observes, that although ideas considered abstractedly may not be susceptible of property; yet when impressed in visible permanent characters on paper, they become as it were embodied and incorporated, and a literary copy is thereby made the property of the author.—“But, says the inquirer, when it is published, it becomes common.” No, answers the vindicator, the author sufficiently intimates his intention to appropriate it to his own use, by publishing it for gain at a certain price.

Next he demonstrates from the case of the company of stationers against Seymour, that the arguments urged at the bar on that occasion clearly and expressly acknowledged the author's right of property to his copy; and that this reasoning was confirmed by the judgment of the court. From this opinion, which we need not quote, our author collects, ‘That so much of printing, *as has been kept inclosed*, that is, the subject of those copies which the prerogative has appropriated, and which relate to matters of state, &c. never was made common; or in other words, never was open to be discussed and printed by every author who chose to publish his ideas on those subjects. This proposition we see is a negative pregnant: for the plain inference from hence is, that in such copies which do not concern the government or public constitution, the author might claim a right, paramount the prerogative.

‘This inference is supported by what follows: For we find that one principle on which the court determined the merits of this case, was that an almanack had no particular author, therefore the king had a property in the copy. Consequently where there is a particular author, the prerogative cannot take place, much less can a right accrue to a subject.

‘Again, it was resolved by the court, that from an inconsiderable addition, no one should claim a property in another man's copy; which is a farther express acknowledgement of the author's exclusive right.

‘Moreover it is material to observe, that the court on this occasion declared the use and benefit of printing to be that “men might publish their works with more ease than before.”

The next case he mentions is no less applicable to his purpose. It is that of the earl of Yarmouth, as patentee, against Darrel; a case quoted by the Inquirer on the opposite side of the question, though with less propriety, as the reasoning it contains is by no means favourable to his general principles.

The proposition laid down in the above case, and adopted by the Inquirer, "That the king cannot grant a patent, unless the invention be new," doth not prove that the prerogative is barred with respect to ancient copies; for the king makes the grant upon a different principle; namely, that of there being no individual, particular, or certain author, who can make a title to the copy, in which case the property becomes vested in the king, who may dispose of it at pleasure.

What our author here proves, is, that even the insidious statute on this subject, of Charles II. which levelled a mortal blow at literature, acknowledgeth the exclusive right of authors to their copies, a point which is more clearly confessed in the act of queen Anne, for the encouragement of learning, by vesting the copies of printed books in the authors or purchasers of such copies. Then our author argues that the legislature does not *create* a right in the author or purchaser of the copy, but presumes a right already subsisting, which it secures by inflicting penalties on the violators.——We cannot avoid transcribing the following note, which so clearly evinces the sound judgment of our author, and the rectitude and precision of his sentiments.

'The writer of the Enquiry asks, "If this be a natural right, to what purpose was the act of parliament made by which the property of each copy was established for a term of years? All affirmatory acts, he concludes, strengthen and extend the common law; whereas this establishes for a time a right, which, if natural, must have existed at all times."

'But this interpretation of the act is clearly erroneous. It hath been shewn above, that the act establisheth no right, but takes up a right already established, which it guards by additional penalties. It is the penalty, not the right, which is established for a time: and there was good sense in this provision. For at common law, a jury must be under difficulty in estimating damages for the invasion of an author's property; which, from the nature of the wrong, are not easily ascertained. Therefore, in aid of this right at common law, the act provideth, that "every book exposed to sale without consent of the proprietor obtained in writing, shall be forfeited and made waste paper of: and farther, that the offenders shall forfeit one penny for every sheet in his custody, or exposed to sale." Every one knows, that it is an usual practice to strengthen a remedy at common law by the additional sanction of a statute; and the reason why this additional sanction is restrained to a number of years, is well accounted for by the author of the letter above-quoted\*. "The great temptation, he observes, to invade this property being while the demand for it is great

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\* A Letter to a member of parliament.



and frequent, which is generally on the first publication of a book, and some few years afterwards." They who applied for this act, had in view the author's immediate benefit only, and did not extend their thoughts to futurity, from a presumption probably that, after a certain term, the returns of profit being very slow, there would be little temptation for piracy: therefore the common law was thought sufficient to guard a right so unlikely to be invaded. Grant the temptation to have continued however, yet we too often find, that petitioners to the legislature have not the generosity to carry their concern beyond themselves and their immediate connections, but are content to leave posterity to guard their own rights.'

He then enters upon the inquiry, whether an exclusive right is likely to prove favourable or prejudicial to literature. He corrects certain errors upon which the author of the inquiry stumbled, takes a view of the revival and progress of literature to the present times, passes an extreme accurate judgment on the different periods of science, from the reign of the seventh Henry; and from this detail deduces the reason why the exclusive right of authors to their own works was never worth claiming before, nor indeed for a long time after the invention of printing.

'It was not (says he) as the author of the Inquiry insists, "because it could never be executed before." For the right was always inherent, and might always have been executed: but we find that learning was, in its infant state, confined within a very narrow sphere. The author could have no dependance on the *number*, but on the *quality* of his readers. Nevertheless, we must not infer from the paucity of purchasers, what the writer supposes, that "the gains of the author were therefore small." The contrary is manifest. Men of learning in those days not only received liberal gratuities from the bounty of their patrons, but few of them were without *annual stipends*: therefore they were under no necessity of being anxious about the circulation of their copies.

'But since authors and readers are multiplied, the case is extremely different. The profits of a copy are now collected by slow returns from a number of purchasers; and if the author has not a right in all the copies which are multiplied from his original manuscript, he has, truly speaking, scarce any property at all.

'We cannot too much applaud the noble indignation which this writer expresseth, against that base servitude in which he supposes authors to be dependent on booksellers, in consequence of the exclusive right contended for. But their servitude does not arise from this principle. Writers of real abilities need not be slaves to booksellers, unless the most profligate morals and

habitual indiscretion conspire to make them drag such a galling chain. In this case they are not slaves as authors, but as men.

‘ It is true, where a taste for reading is so universally diffused, there will be authors suitable to every class of readers. Many futile and obscene productions will be adapted to the prurience and depravity of the great and small vulgar. But writers of such low estimation are slaves by nature, and it is of no importance to the public who are their masters.

‘ There is scarce a right which the law protecteth which is not liable to abuse. Its provisions nevertheless must extend to generals, and cannot involve every specific object, which may furnish a ground for exception.

‘ What a prejudice would the cause of literature sustain, were writers deprived of the exclusive right to their own productions, and of the privilege of transferring them? Should this determination ever take place, the public must never more expect works of great length and difficulty, the execution of which demand the united contribution of perhaps more than twenty opulent booksellers, who hazard a certain sum on the prospect of uncertain gain.

‘ Where will patrons be found among the great, who will support an author in such expensive and hazardous undertakings? Grant that there are such. Yet how shall a writer, perhaps in the vale of obscurity, climb to the closet of the great? Were we even to suppose a writer himself to be in competent circumstances, a lot not common among the learned, yet few would choose to risk a large and certain expence, to be reimbursed by slow and uncertain returns of profit.

‘ Whoever, therefore, attentively considers the present state of literature, will find that booksellers are necessary intermediate instruments between the author and the public. Learning now is not so rare a quality as immediately to distinguish the owner, and attract the notice of the great. Unless a writer is happy in particular connections, the bookseller must present him to the public. If, however, he gives proofs of real talents, he cannot be kept in dependance, for it will be the interest of the bookseller to respect that merit, which redounds to the profit of himself as well as of the author.

‘ When a writer hath once made his merit known to the public, he will not long remain a stranger to the great. Of whom, in general, it must be acknowledged that they are not so backward to patronize literature, as some unsuccessful candidates for favour have conspired to represent them. In truth, complaints of this nature generally proceed from such as are unworthy of notice, or who, in the pride of parts, over-rate their merit.

‘ But if an author cannot maintain an exclusive right to his copy, the powers of genius must languish, and few will have

An opportunity of producing those excellent talents with which nature hath enriched them. Scarce any productions will issue from the press, but hasty fugitive pieces, calculated to serve the run of the day, and which will excite as little temptation, as they afford opportunity, for piracy.

From these extracts the reader will perceive that the subject is debated in a masterly manner, though with less closeness, subtilty, and elegance, than was shewn by our writer's opponent.

## FOREIGN ARTICLES.

ART. XI. *Observations sur les Savans Incrédules, & sur quelques uns de leurs Ecrits. Par Jaques François de Luc. Geneva, 8vo.*

IT hath been of no service to religion, that the teachers of Christianity appear so ready on all occasions to enter the lists with every writer, who chuses to make trial of his talents at the expence of his understanding. Weak minds are easily led to suspect that where too much jealousy is expressed, there is less truth than they before imagined; and this suspicion is strengthened by the acrimony and warmth with which the defenders of the gospel doctrine treat unbelievers, who gain more profelytes by the temper and decorum preserved in their writings, than by the force of their arguments. The countryman, who patiently heard two logicians dispute in the schools without understanding a syllable of what either advanced, made a shrewd answer, when asked, which of the parties he thought was in the wrong.—“Ay, measter, I am not such a fool but I can see who is first in a passion.” It is certain that readers who have no other rule for judging will generally determine in favour of those who reason with calmness and keep up the appearance of moderation; we could therefore wish to see the pastors of the church imitate the meekness and humility of their divine master, who, though buffeted and reviled, made no other answer than by a prayer that they might be forgiven;—“*Father forgive them; for they know not what they do.*”

The writer before us is learned and sensible, but he would be read to more advantage, had he treated some of his adversaries to less asperity. Nothing, it is true, can appear so shocking to a religious disposition, as any attempt to overthrow that system, upon which he builds his happiness; yet it will always be expected, that this very disposition should restrain the disputant within the boundaries of decorum. Our author attacks M. Voltaire with all the heat of false zeal upon the most frivolous



frivolous pretence ; only because that historian hath ventured upon the testimony of divers ancient writers, to applaud Julian the apostate, and set him up for an example to princes. We cannot possibly see how this at all impeaches the orthodoxy of M. Voltaire, who had nothing to do with Julian's religion, while he was treating of his capacity for reigning. He runs into the same kind of intemperance in his answer to the pernicious maxims advanced by the ingenious author of the *Fable of the Bees*, and diminishes the weight of the blow by the injudicious passion with which it is levelled ; yet, beating this blemish, the critique has real merit, and evinces what the author was capable of doing, had he preserved an even unruffled temper. Upon the whole, we must recommend this as an useful antidote against the poison of infidelity, and a valuable addition to the christian's library.

ART. XII. *Memoire sur l'Obelisque de St. Jean de Latran.* 4to, Paris.

THIS learned writer, who favours us only with the initials of his name, is at great pains to demonstrate, that the famous Egyptian obelisk, dug out of the ruins of ancient Rome, and erected in St. John de Lateran by pope Sixtus V. was originally the work of that great conqueror, *Rameffes Sethosis*, called likewise *Sesofiris*, or the second *Osiris*, which the Greeks corrupted into *Sesoftris*. Kircher ascribes it to *Rampses*, the son of *Sesoftris*, and Marsham and Goguet to *Rameffes*, or as Pliny writes the Name, *Ramises*, a prince of much later date. This monument of Egyptian grandeur was seen and admired by Octavius, who had thoughts of removing it to Rome, but was deterred by the difficulty of the enterprize. Constantine entertained the same design, but it was not brought to Rome, or erected in the circus, before the reign of Constantius in the year 357 of the Christian æra. Augustus had indeed erected an Egyptian obelisk in the circus, but different from this we are mentioning ; and for some time the circus was decorated with two of these monuments, both of great beauty and magnificence. These particulars, upon which the French author does not touch, we have collected from the *Chronicus Canon Ægyptiacus* of the learned Sir John Marsham, now before us.

As the hieroglyphical characters upon this obelisk are utterly unintelligible, all the arguments offered to prove the author, must be merely conjectural ; nor is it, in our opinion, of any signification whether it was erected by *Rameffes*, by *Sesoftris*, or by any other Egyptian monarch, except as it conduces to

reflect light upon some point of history; but no such inference is made in this laboured memoir, the writer contenting himself with drawing a sketch of the reign and conquests of Sesostris, from the authority of Herodotus, Strabo, and Diodorus Siculus, without reference to the monument. We need therefore make no scruple to rank this among the many idle useless disquisitions of learning, which we have so repeatedly condemned.

## Monthly CATALOGUE.

Art. 13. *A particular Narrative of what has happened relative to a Paper published in the 51st volume of the Philosophical Transactions, entitled, an Account of a remarkable Operation on a broken Arm, &c. In which the Principal Facts are proved by Evidence. By Charles White, F. R. S. Member of the Corporation of Surgeons in London, and Surgeon to the Manchester Infirmary. 8vo. Pr. 1s. Hitch.*

THE substance of the paper here alluded to was published in the Critical Review for the month of June, 1761, as a curious extract from the Philosophical Transactions; but little did we conceive the case to be of so much importance, or the method used to reduce the fracture, so peculiarly ingenious as to become the subject of contention between two gentlemen of the faculty. It appeared to us by the original paper, transmitted to the Royal Society, that Mr. White claimed no other share to himself, in the merit of the cure performed on the arm of Robert Elliot, than just suggesting the reason why the bone did not unite, and recommending an incision in order to cut off the extremities of the bone, that it might be replaced, and treated as a compound fracture. This indeed was all that is worth claiming; for as to the operation there is nothing in it upon which to raise any degree of reputation: accordingly we find that Mr. Burchall, colleague to Mr. White, in the Manchester infirmary, enters a caveat against Mr. White's pretensions; denies that *he* ever objected to the operation abovementioned, or hinted at the danger of wounding the humeral artery, either by the knife or bone, as Mr. White alledges; and even affirms, that he himself was the first who hit upon the operation, which he confirms by the testimony of two evidences, Mr. Ashwood and Mr. Wright, to whom he mentioned it upon the first inspection of the case. All this is denied by Mr. White, who keeps fast by his claim, proves his right by the circumstantial evidence of Mr. Bent, who repeats the most material points urged

urged in the original paper to the Royal Society: What confirms our good opinion of Mr. White, is the pains which he seems to have taken to avoid coming to a rupture with his colleague, and the equitable proposal he made to that gentleman; namely, that they should jointly petition all the gentlemen present at the consultation and operation, "to desire them to *depose* before a *magistrate* all they knew concerning the affair; which depositions should be put into Mr. Burchall's hands, with liberty to publish or suppress them as he thought most conducive to his interest." We declare ourselves no parties in the dispute; we only repeat what naturally suggests itself on perusal of the pamphlet before us: we should be glad, for the credit of physic, to see all little jealousies among the professors removed; but we must confess we rejoice to find, that the favourable sentiments we entertained of Mr. White, are not diminished by this publication, which, as far as appears to us, has been extorted in defence of his own reputation.

Art. 14. *Il Tasso, A Dialogue. The Speakers John Milton, Torquato Tasso. In which, New Light is thrown on their poetical and moral Characters.* 8vo. Pr. 6d. Baldwin.

This new light our author hath certainly concealed under a bushel, or converged into a point too minute for our optics. We have perused the dialogue with some attention, and cannot discover a single mole or tetter, a beauty or blemish, in either of the celebrated personages of the dialogue, that was not before universally known. There are, indeed, many similar circumstances in the lives and characters of Milton and Tasso, that have wholly escaped this writer.

Art. 15. *The Favourite A Political Epistle: Humbly addressed to all Monarchs, Favourites, and Ministers in the Known World, By an Ancient Briton,* 8vo. Pr. 1s. Burd.

The great number of illiberal jokes, lately thrown out against a neighbouring nation, united to England by the closest ties of interest and inseparable alliance, and the torrent of abuse and calumny issuing daily from the press, to asperse the character of a minister who has hitherto deserved more popularity, will sufficiently explain the intention of this writer.

Art. 16. *Gisbal, an Hyperborean Tale: Translated from the Fragments of Ossian the Son of Fingal.* 8vo. Pr. 1s. Pridden.

This is an indecent impudent attack upon some of the first personages in the kingdom, for which we should be glad to see the author undergo a smart flagellation.

Art.



Art. 17. *An Epistle to his Grace the Duke of N———e, on his Resignation. By an Independant Whig. 4to. Pr. 6d. Corbet.*

We are intirely of this poet's mind; that the resignation of the noble personage, whose virtues he blazons, was not the least meritorious action of his life. Praise, however, is not the sole object of this writer, as is manifest from these lines, which furnish a sufficient specimen of his poetical genius, and political principles.

‘ With artist hand three monarchs saw you guide  
Thro’ foreign wars, and faction’s heady tide,  
The ship of state; they saw this ship of state  
Triumphant ride, with all its glorious freight;  
Saw you with many a bustling storm contend,  
A wakeful servant, and the fastest friend:  
But you, my lord, must yield to fate:—A wight,  
Famous for length of beard, and second sight,  
Thrice round him wav’d a magic wand he bore,  
And open’d thus vast depths of mystic lore.  
“ In Caledonia see! a genius rise,  
A genius form’d for deeds of high emprise;  
Statesman self-taught; by nature mark’d for rule,  
With bright assessors of the *cocoa-school*,  
So wise, so happy in a wise cabal,  
So truly great, so truly national,  
Beneath his sway what *halyon* days approach!  
While bare-foot Sawney vaults into his coach:  
In more than native pride, the thistle glows  
With all the beauties of the faded rose.  
S——e is mute: place, pension, taxes cease;  
And faction wears the candid robes of peace.  
These chiefs shall bless us with perpetual springs,  
And give a day of promise to their king.”

Art. 18. *Dewout Meditations: or, a Select Collection of Observations, Divine and Moral. Abstracted from the Writings of the most approved Authors. By a Gentleman. 8vo. Pr. 1s. 6d. Jackson.*

Whether the pious maxims of this gentleman flow intirely from benevolence, we cannot pretend to say; but we think it incumbent on us to recommend them to the serious reader, who may want the opportunity of more minute instruction. Some of the meditations are liable to exception.

‘ All truly good men have their angels in heaven to protect and defend them, although the ministry of angels be now for the

the most part invisible, yet to the observant it is not altogether indiscernible, we may trace the footsteps of this secret providence over us in many instances.

‘First, How often may we have observed strong, lasting, and irresistible impulses upon our minds, to do certain things we can scarce for the present tell why or wherefore, the reason and good success of which we afterwards plainly see.

‘Secondly, There are oft-times sudden and unexpected accidents, as we call them, cast in our way to direct us from certain enterprizes we are just ready to engage in, the ill consequence whereof we do afterwards, but not till then, apprehend, Acts xii. 12, &c. Eccles. v. 4, &c. From these and the like texts of scripture, I cannot but judge it highly probable, that every faithful person at least hath his particular good angel, appointed by God over him, as the guardian and guide of his life.

‘Angels suggest to the faithful good thoughts and affections, and excite to good works and actions, and take notice of their prayers and good works on earth, and report, commemorate, and represent them before God in heaven, Luke xv. 10.

‘It is plain the prayers and tears of penitents are soon reported in the court of heaven among the holy angels; and by whom can we conceive the report to be made but by one of their own blessed society, carrying the welcome news from earth to heaven? Acts x. 4.’

Art. 19. *An Address to his most gracious Majesty, King George III. on the happy Arrival, at London, of her serene Highness Princess Charlotte of Mecklenburgh-Strelitz, who was that Day made our most Gracious Queen.* By George Pooke. 8vo. Pr. 6d. Keith.

Mr. Pooke's compliments are so late, that we could wish he had with-held them a little longer, until he had brought his poetry into rhyme, reason, and grammar. We cannot say that we ever observed the figure called personification, so boldly used by any former bard. Our panegyrist on their majesties makes the city of *Stade* start out of its doleful gloom on the approach of the virgin Charlotte; *Gravesend* and *Greenwich* are described praying, and *Harwich* bustling with rare delight. But the first six lines are a sufficient specimen.

‘Each day that comes a greater pleasure brings,  
Because our monarch is the best of kings;  
Because your goodness has already been  
Our saving health, by God Almighty's mean.  
In gratitude for such your royal mind,  
No stone unturn'd your subjects leave behind.

Art.

Art. 20. *Proceedings of a general Court-Martial, upon the Trial of Lieutenant-Colonel Glover, of the South Battalion of Lincolnshire Militia. By Virtue of his Majesty's Special Warrant, bearing Date the 16th of February, 1762. 8vo. Pr. 1s. 6d. Wilfon.*

This court-martial appears to have been called at the instance of Capt. Gardiner, who charged Col. Glover with using expressions to him, in a dispute about a deserter, unbecoming one officer to another. In the letters which passed between these gentlemen, both dropped reflections which neither deserved; accordingly the court was of opinion, that the colonel was guilty of having used certain expressions to Capt. Gardiner, not strictly becoming an officer, proceeding from warmth, occasioned in some measure by provocation on the part of the captain; and adjudged, that the colonel should be reprimanded in the presence of such officers of the corps, as could conveniently be assembled. As to Mr. Gardiner, who was at that time not amenable to a court-martial, being neither an officer in the marines nor in the army, his majesty's disapprobation of his behaviour to Col. Glover, and of the odious distinctions he made between the militia and regulars, was signified to him by the judge-advocate. This, we think, affords a caution to officers, not to be too precipitate in demanding courts-martial upon every frivolous altercation, the issue of which seldom redounds to the honour of either party.

Art. 21. *Britton. Containing the ancient Pleas of the Crown, translated; and illustrated with References, Notes, and ancient Records. By Robert Kelham. 8vo. Pr. 2s. 6d. Worrall.*

This book, though of great authority in the law, was so wrapped up in the obscurity of the old Norman dialect, as to be almost useless, until Mr. Kelham took the pains to render it at once intelligible and perspicuous. He has not only dispelled the clouds that enveloped it, but also illustrated its maxims and meaning by references, notes, and ancient records, which, we are persuaded, the student in law will peruse with much comfort and edification.

Art. 22. *Instructions for the profitable receiving the Word of God. Collected from the Holy Scriptures, and the Doctrine of the Church of England. To which are added, Four Prayers. By John Riland, M. A. Curate of Sutton-Coldfield in Warwickshire 12mo. Pr. 6d. Baldwin.*

These instructions bespeak a pious disposition, not wholly untinged with enthusiasm.



**Art. 23.** *Youth's Instructor: or, an Introduction to Arithmetic, Vulgar and Decimal. Wherein the Branches of that noble Science are clearly set forth and demonstrated; introduced and carried on by natural and familiar Dialogues, making the Whole pleasant and delightful, instructive to Youth, and beneficial to Others: Designed for such as learn Arithmetic by their own Application, not having the Opportunity of School Instruction. Likewise very useful to improve the Talents of those who are gone from School. Containing many useful Branches not in any other Author. And proper to be had in all Schools. By John Sharpe, Schoolmaster at Coggeshall in Essex. 12mo. Pr. 2s. 6d. Owen.*

We have looked over this performance, and are of opinion, that Mr. Sharpe has not laboured in vain for the good of society: we therefore gladly recommend it to the encouragement of the public; and this the more earnestly, as the author appears to be in indigent circumstances.

**Art. 24.** *Anti-Canidia: or, Superstition Detected and Exposed. In a Confutation of the vulgar Opinion concerning Witches, Spirits, Demons, Magick, Divination, Omens, Prognostications, Dreams, Augurs, Charms, Amulets, Incantations, Astrology, Oracles, &c. 8vo. Pr. 1s. Doddsley.*

The Cock-Lane Ghost gave birth to this, and a variety of other well-meaning humble productions, which vanish, and are forgot with the ideal unbodied subject. Here are divers sensible reflections upon witches, spirits, and apparitions; but unfortunately they are such as men of cool reason cannot want, and men of strong prejudices cannot put in practice. They are above the capacity of nurses and children; and below the notice of philosophers.

**Art. 25.** *A Description of Ranelagh Rotundo, and Gardens. Being a proper Companion for those who visit that Place, as it explains every Beauty and Curiosity therein to be found. 12mo. Pr. 6d. Hooper.*

Those who are removed at a distance from this scene of innocent elegant dissipation, will form but an imperfect idea of Ranelagh from this description, though minute and tolerably accurate; nor is the imagination much assisted by the very indifferent plate prefixed.

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\* \* \* We have received a letter from the editor of Dr. Mead's medical works, which explains to our satisfaction the little impropriety hinted at in our account of the translation of the treatise entitled *Medica Sacra*.

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THE  
CRITICAL REVIEW.

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For the Month of *August*, 1762.

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ARTICLE I.

*A Dissertation on Miracles : Containing an Examination of the Principles advanced by David Hume, Esq; In an Essay on Miracles. By George Campbell, D. D. Principal of the Marischal College, and one of the Ministers of Aberdeen. 8vo. Pr. 4s. Millar.*

THE little Essay on Miracles thrown out carelessly by Mr. Hume in his Inquiry concerning Human Understanding, hath, for some years, been considered as the touchstone of wit and subtilty. For this reason every gentleman of the sacred function, warmed either by zeal for religion, or ambition to display his polemical talents, immediately enters the lists against the northern champion, and discovers, after a few flourishes, that the gauntlet was too heavy for his strength, or the opponent too alert in the use of his weapons. For our own part, we have always considered this subject as merely speculative, from a conviction that Mr. Hume is too good a politician, and too sound a philosopher, to attempt overthrowing the religion of his country. The Essay on Miracles was a necessary link of that chain of argumentation, formed to ascertain the objects of human reason, and to prove, that matters of fact are incapable of the same kind of proof, as propositions discoverable by the mere operation of thought. If the author hath been seduced into conclusions unfavourable to Christianity, it appears to have been without design; and indeed the necessary consequence of that hypothesis, framed for describing, separating, and classing under their proper divisions, all the different operations of intellect. No man will deny the utility to just reasoning of an exact analysis of the powers and capacity of human nature; to effect which was certainly Mr. Hume's intention, and not to subvert opinions of the last importance to society, whether in a

philosophic view they are true or false. Inattention to this circumstance has raised a loud cry against a writer equally unexceptionable in his morals, and respectable for his abilities. His opponents have not distinguished between an accidental inference from a general doctrine, and a settled purpose to establish that inference. Had Mr. Hume's whole metaphysical fabric been erected to shew the absurdity of those testimonies of our holy religion, which are deemed infallible, we should readily assist in pulling down the deceitful structure, which, under pretence of enlightening the human mind, only obstructed its prospect of eternal felicity; but we entertain very different sentiments of his design, and persuade ourselves that arguments which he made use of to illustrate a philosophical hypothesis, have been supposed, by heated zeal and jealous superstition, to be originally levelled against religion. It is true, Mr. Hume has through all his works expressed himself with great freedom and boldness. He is every where the philosopher, who seeks truth without regard to received opinions or prejudices. As an historian he unmasks hypocrisy, even in the sacred function; as a philosopher, he exposes error, without dread of the consequence; and we question much, whether the liberties he has taken with the sacerdotal character, have not contributed more to stigmatize him as an enemy to revealed religion, than all he has alledged in his *Essays on Miracles and Natural Religion*.

The ingenious critic before us, indeed, abstracts himself from all consideration of the general tendency of Mr. Hume's writings, and confines his remarks intirely to an accurate scrutiny of the arguments advanced against miracles, as supported by testimony; but this likewise is injurious and unfair to his author. Penetrating and sagacious as Dr. Campbell certainly is, he must confess there is a wide difference between a corollary and a formal proposition, at least with respect to the author's intention; as the latter contains a truth consequential rather on some particular step of the demonstration, than flowing immediately from the proposition. Thus we observe in geometry, that many important truths arise in the course of investigation, which were never thought of when the original theorem was propounded. The doctor is indeed too liberal and candid to appear influenced by the reflections thrown upon his own order; yet we may conceive that he smarts under them, from the manner in which he represents the tendency of his author's doctrine in this *Essay*, considered distinctly and separately from any other part of his writings. However, we are ready to acknowledge that miracles have never been so ably defended by any other author; and that Mr. Hume hath never been attacked with so much critical precision, logical skill, and metaphysical refinement,



ment, as by this writer, who has certainly detected the essayist in the abuse of words, in sophistry, and contradiction, though we cannot think he has sustained his critique with equal spirit throughout.

The compliment paid to Mr. Hume in the advertisement is genteel. 'For my own part (says the doctor) I think it a piece of justice in me to acknowledge the obligations I owe the author, before I enter on the proposed examination. I have not only been much entertained and instructed by his works; but if I am possessed of any talent in abstract reasoning, I am not a little indebted to what he hath written on *human nature*, for the improvement of that talent. If therefore, in this tract, I have refuted Mr. Hume's *Essay*, the greater share of the merit is perhaps to be ascribed to Mr. Hume himself. The compliment which the Russian monarch, after the famous battle of Poltowa, paid the Swedish generals, when he gave them the honourable appellation of his *masters in the art of war*, I may, with great sincerity, pay my acute and ingenious adversary.'

He affirms, that the essayist's design is to prove, that miracles which have not been the objects of our senses, at least such as are reported to have been performed in attestation of any religious system, cannot reasonably be admitted or credited on the testimony of others; but Mr. Hume, we apprehend, has made a distinction which must have wilfully escaped his critic. Speaking of the *Recueil des Miracles* of the abbé Paris, he observes, that there runs through the whole account of these modern miracles a ridiculous comparison with those of our Saviour; the abbé asserting, that the evidence for the latter is equal to that for the former. 'As if (says the essayist) *the testimony of men could ever be put in the balance with that of God himself, who conducted the pen of the inspired writers.*' Does not this plainly imply that Mr. Hume manifestly discriminates between mere human testimony, and that of our Saviour or his apostles?

The essayist's general argument is thus compendized by his critic. 'Experience is our only guide in reasoning concerning matters of fact. Experience is in some things variable, in some things uniform. A variable experience gives rise only to probability; an uniform experience amounts to a proof. Probability always supposes an opposition of experiments and observations, where the one side is found to overbalance the other, and to produce a degree of evidence proportioned to the superiority. In such cases we must balance the opposite experiments, and deduct the lesser number from the greater, in order to know the exact force of the superior evidence. Our belief or assurance of any fact from the report of eye-witnesses, is derived from no other principle than experience; that is, our

observation of the veracity of human testimony, and of the usual conformity of facts to the reports of witnesses. Now if the fact attested partakes of the marvellous, if it is such as has seldom fallen under our observation, here is a contest of two opposite experiences, of which the one destroys the other, as far as its force goes, and the superior can only operate on the mind by the force which remains. The very same principle of experience, which gives us a certain degree of assurance, in the testimony of witnesses, gives us also, in this case, another degree of assurance, against the fact which they endeavour to establish; from which contradiction, there necessarily arises a counterpoise, and mutual destruction of belief and authority. Further, if the fact affirmed by the witnesses, instead of being only marvellous, is really miraculous; if besides, the testimony considered apart and in itself, amounts to an entire proof; in that case there is proof against proof, of which the strongest must prevail, but still with a diminution of its force, in proportion to that of its antagonist. A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle from the very nature of the fact, is as entire, as any argument from experience can possibly be imagined. And if so, 'tis an undeniable consequence, that it cannot be surmounted by any proof whatever from testimony. A miracle therefore, however attested, can never be rendered credible, even in the lowest degree.'

In opposition to this the critic proves that testimony has a natural and original influence on belief, antecedent to experience; and that there is the strongest presumption in its favour, until it is properly refuted by the testimony of our own senses; that Mr. Hume's supposition, that contrary observations have a greater weight in opposing testimony than common sense, and the acknowledged principles of human reason will admit, is false; and that the rule laid down by the essayist, for balancing contrary evidences, and judging of their superiority, is a mere sophism. All these points are handled in so clear and masterly a manner, that we may venture to pronounce Mr. Hume, with all his subtilty, will not be able to elude the force of the critic's argument; nay more, that he has candour and good sense enough to acknowledge his own mistake. This is the substance of the first section, which is so peculiarly close in the mode of reasoning, as not to admit of being epitomized, though the following short extract from a note may furnish a specimen of the doctor's acuteness. 'I shall here take the liberty (says he) to correct an oversight in the essayist, who always supposes, that where contrary evidences must be balanced,

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the probability lies in the remainder or surplus, when the less number is subtracted from the greater. The probability doth not consist in the surplus, but in the ratio, or geometrical proportion, which the numbers on the opposite sides bear to each other. I explain myself thus. In favour of one supposed event, there are 100 similar instances, against it 50. In another case under consideration, the favourable instances are 60, and only 10 unfavourable. Tho' the difference, or arithmetical proportion, which is 50, be the same in both cases, the probability is by no means equal, as the author's way of reasoning implies. The probability of the first event is as 100 to 50, or 2 to 1. The probability of the second is as 60 to 10, or 6 to 1. Consequently on comparing the different examples, tho' both be probable, the second is thrice as probable as the first.

In the second section the essayist is charged with ambiguity in the use of terms, and fallacy in his consequent argumentation. The word *experience*, he says, must be understood by the essayist to mean *personal* experience; otherwise his making testimony derive its light from an experience which derives its light from testimony, would be introducing what logicians term a *circle in causes*. 'It would exhibit the same things alternately, as causes and effects of each other. Yet nothing can be more limited, than the sense which is conveyed under the term *experience*, in the first acceptation. The merest clown or peasant derives incomparably more knowledge from testimony, and the communicated experience of others, than in the longest life he could have amassed out of the treasure of his own memory. Nay, to such a scanty portion the savage himself is not confined. If that therefore must be the rule, the only rule, by which every testimony is ultimately to be judged, our belief in matters of fact must have very narrow bounds. No testimony ought to have any weight with us, that doth not relate an event, similar at least to some one observation, which we ourselves have had access to make.

'The author himself, (proceeds the critic) is aware of the consequences; and therefore, in whatever sense he uses the term *experience* in proposing his argument; in prosecuting it, he with great dexterity shifts the sense, and ere the reader is apprised, insinuates another. "'Tis a miracle (says he) that a dead man should come to life, because that has never been observed in any age or country. There must therefore be an uniform experience against every miraculous event, otherwise the event would not merit that appellation." Here the phrase, *an uniform experience against an event*, in the latter clause, is implicitly defined in the former, not what has never been observed by us, but (mark his words) *what has never been observed in*



ANY AGE OR COUNTRY. Now, what has been observed, and what has not been observed, in all ages and countries, pray how can you, Sir, or I, or any man, come to the knowledge of ? Only I suppose by testimony, oral or written. The personal experience of every individual is limited to but a part of one age, and commonly to a narrow spot of one country. If there be any other way of being made acquainted with facts, 'tis to me, I own, an impenetrable secret ; I have no apprehension of it. If there be not any, what shall we make of that cardinal point, on which his argument turns ? 'Tis in plain language, " Testimony is not intitled to the least degree of faith, but as far as it is supported by such an extensive experience, as if we had not had a previous and independent faith in testimony, we could never have acquired."

' How natural is the transition from one sophism to another ! You will soon be convinced of this, if you but attend a little to the strain of the argument. " A miracle (says he) is a violation of the laws of nature ; and as a firm and unalterable experience hath established these laws, the proof against a miracle is as entire, as any argument from experience can possibly be imagined." Again, " As an uniform experience amounts to a proof, there is here a direct and full proof, from the nature of the fact, against the existence of any miracle." I must once more ask the author, What is the precise meaning of the words *firm, unalterable, uniform* ? An experience that admits no exception, is surely the only experience, which can with propriety be termed *uniform, firm, unalterable*. Now since, as was remarked above, the far greater part of this experience, which compriseth every age and every country, must be derived to us from testimony ; that the experience may be *firm, uniform, unalterable*, there must be no contrary testimony whatever. Yet by the author's own hypothesis, the miracles he would thus confute, are supported by testimony. At the same time, to give strength to his argument, he is under a necessity of supposing, that there is no exception from the testimonies against them. Thus he falls into that parallogism, which is called *begging the question*. What he gives with one hand, he takes with the other. He admits, in opening his design, what in his argument he implicitly denies.

' But that this, if possible, may be still more manifest, let us attend a little to some expressions, which one would imagine he had inadvertently dropt. " So long (says he) as the world endures, I presume, will the accounts of miracles and prodigies be found in all profane history." Why does he presume so ? A man so much attached to experience, can hardly be suspected to have any other reason than this ; because such accounts have  
hitherto

hitherto been found in all the histories, profane as well as sacred, of times past. But we need not recur to an inference to obtain this acknowledgment. It is often to be met with in the essay. In one place we learn, that the witnesses for miracles are an infinite number; in another, that all religious records of whatever kind abound with them. I leave it therefore to the author to explain, with what consistency he can assert, that the laws of nature are established by an uniform experience, (which experience is chiefly the result of testimony) and at the same time allow, that almost all human histories are full of the relations of miracles and prodigies, which are violations of those laws. Here is, by his own confession, testimony against testimony, and very ample on both sides. How then can one side claim a firm, uniform, and unalterable support from testimony?

In a word, all that he advances in this section is clear, manly, and satisfactory; it appears like cavilling at terms on a slight perusal; but the attentive reader cannot fail of conviction, that the essayist's reasoning, founded upon the ambiguous sense; in which he uses the word experience, includes a *petitio principii*, or the supposition of a fundamental point of his argument which cannot be admitted; that he has recourse to distinctions without a difference, and subtleties without end; and that notwithstanding the excellency of Mr. Hume's genius, and the clearness of his understanding, the love of novel systems, and peculiarity, hath seduced him into refinement, paradox, sophism, and error.

In the succeeding section the critic undertakes to prove, that the essayist himself hath renounced his favourite argument. 'If to acknowledge (says the doctor) that there may be miracles which admit of proof from human testimony; if to acknowledge, that such miracles ought to be received, not as probable only, but as absolutely certain; or, in other words, that the proof from human testimony may be such, as that all the contrary uniform experience, should not only be overbalanced, but, to use the author's expression, should be annihilated; if such acknowledgments as these, are subversive of his own principles; if by making them, he abandons his darling argument; this strange part the essayist evidently acts.'

To prove this contradiction in Mr. Hume, he quotes the following passage from a note to the essay.

"Suppose all authors in all languages agree, that from the first of January 1600, there was a total darkness over the whole earth for eight days; suppose that the tradition of this extraordinary event, is still strong and lively among the people; that all travellers, who return from foreign countries, bring us

accounts of the same tradition, without the least variation or contradiction: 'tis evident, that our present philosophers, instead of doubting of that fact, ought to receive it for certain, and ought to search for the causes, whence it might be derived."

Upon this passage the critic's observation is shrewd: "Could one imagine (says he) that the person who had made the above acknowledgment, a person too who is justly allowed by all who are acquainted with his writings, to possess uncommon penetration and philosophical abilities, that this were the same individual, who had so short while before affirmed, that "a miracle," or a violation of the usual course of nature, "supported by any human testimony, is more properly a subject of derision than of argument;" who had insisted, that "it is not requisite, in order to reject the fact, to be able accurately to disprove the testimony, and to trace its falsehood; that such an evidence carries falsehood on the very face of it;" that "we need but oppose even to a cloud of witnesses, the absolute impossibility, or, (which is all one,) miraculous nature of the events, which they relate; that this in the eyes of all reasonable people, will alone be regarded as a sufficient refutation;" and who finally, to put an end to all altercation on the subject, had pronounced this oracle, "NO TESTIMONY FOR ANY KIND OF MIRACLE CAN EVER POSSIBLY AMOUNT TO A PROBABILITY, MUCH LESS TO A PROOF." Was there ever a more glaring contradiction?

Yet for the event supposed by the essayist, the testimony, in his judgment, would amount to a *probability*; nay to more than a probability, to a *proof*; let not the reader be astonished, or if he cannot fail to be astonished, let him not be incredulous, when I add, to *more than a proof*, more than a full, entire, and direct proof; for even this I hope to make evident from the author's principles and reasoning. "And even supposing," says he, that is, granting for argument's sake, "that the testimony for a miracle amounted to a proof, 'twould be opposed by another proof, derived from the very nature of the fact, which it would endeavour to establish." Here is then, by his own reasoning, proof against proof, from which there could result no belief or opinion, unless the one is conceived to be in some degree superior to the other. "Of which proofs (says he) the strongest must prevail, but still with a diminution of its force, in proportion to that of its antagonist." Before the author could believe such a miracle as he supposes, he must at least be satisfied, that the proof of it from testimony is stronger than the proof against it from experience. That we may form an accurate judgment of the strength he here imputes to testimony, let us consider what, by his own account,



count, is the strength of the opposite proof from experience. "A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as *entire*, as any argument from experience can possibly be imagined." Again, "As an uniform experience amounts to a proof, there is here a *direct* and *full* proof, from the nature of the fact, against the existence of any miracle." The proof then which the essayist admits from testimony, is, by his own estimate, not only superior to a *direct* and *full* proof; but even superior to as *entire* a proof, as any argument from experience can possibly be imagined. Whence, I pray, doth testimony acquire such amazing evidence? "Testimony (says the author) hath no evidence, but what it derives from experience. These differ from each other only as the species from the genus." Put then for *testimony*, the word *experience*, which in this case is equivalent, and the conclusion will run thus: *Here is a proof from experience, which is superior to as entire a proof from experience, as can possibly be imagined.* This deduction from the author's words, the reader will perceive, is strictly logical. What the meaning of it is, I leave to himself to explain.

Hence he infers, that either Mr. Hume's principles condemn his method of judging, with regard to miraculous facts, or, on the contrary, that his method of judging subverts his principles.

After pointing out, in the fourth section, certain inconsistencies in Mr. Hume's relation of the miracles of the abbé Paris, and his general principles, the critic makes some very judicious remarks on the different degrees of credit due to miracles, performed with a view to establish a certain religion, and miracles performed in support of a religion already received and established. The whole design of this section is to demonstrate, that there is no peculiar presumption against such miracles as are said to have been wrought in support of religion; which point the critic hath successfully laboured, and indeed established, to our satisfaction, only by a few pertinent and just distinctions. We cannot say much in favour of the argument for the truth of the miracles wrought in support of Christianity, deduced from the dignity of the end, unless the critic had first explained the impenetrable views of Providence. Whether the interposition of the Deity was requisite on this occasion, or whether it was at all exerted, is the question in debate. We therefore apprehend the critic has stumbled upon the same *peritio principii*, of which he lately accused his adversary; and that the fifth section might be entirely omitted, without prejudice to his design of vindicating miracles.

In the next section he falls with smartness and humour upon that rule of Mr. Hume's, that the probability of the fact is in the inverse ratio of the quantity of miracles it contains. 'I weigh (says the essayist) the one miracle against the other; and according to the superiority which I discover, I pronounce my decision, and always reject the greater miracle.' On the other hand, the critic is of opinion the greater miracle is more worthy of belief, because it is more worthy of the interposition of the Deity; 'for if the laws of nature are to be suspended, it is probable it would be rather for the raising a ship or house into the air by an invisible agent, than for the raising a feather.' He then humourously asks the essayist, by what criterion or measure he can judge of the quantity of a miracle? and reduces Mr. Hume's whole argument to this absurdity, which he draws up by combining different passages, and the same words taken in different meanings.

"The plain consequence is, and it is a GENERAL MAXIM, *worthy of our attention*, That NO TESTIMONY IS SUFFICIENT TO ESTABLISH A MIRACLE; UNLESS THE TESTIMONY BE OF SUCH A KIND, THAT ITS FALSEHOOD WOULD BE MORE IMPROBABLE, THAN THE FACT WHICH IT ENDEAVOURS TO ESTABLISH."

The first part of the dissertation having detected the essayist in some contradictions, and proved not only many of his assertions false, but his very principle sophistical, the doctor proceeds in the second part to demonstrate, that the religion of Christ is the only religion extant, that can justly be said to be founded on miracles; and hence he infers, that there is no presumption arising from the history of mankind, to invalidate the argument from miracles in defence of Christianity.

The remainder of this performance is taken up in proving, that no miracles said to have been wrought in ancient or modern times, are subversive of the miracles wrought in favour of Christianity; that the pagan and popish miracles related by Mr. Hume, serve only to set off the lustre of the Christian miracles; and that, abstracting from the evidence of particular facts, we have the most direct testimony that miracles have been actually wrought in certain ages of the world. To this is added a defence of the Pentateuch, which evinces the learning, the piety, and the good sense of this northern divine, whose performance will yield equal profit and entertainment to the attentive reader. Upon the whole, however, he is greatly inferior to his adversary in point of fine writing; but though more dry and scholastic, may justly be considered as one of the most able defenders of the evidence for Christianity.

**ART. II.** *A careful and strict Enquiry into the modern prevailing Notions of that Freedom of Will, which is supposed to be essential to Moral Agency, Virtue and Vice, Reward and Punishment, Praise and Blame. By Jonathan Edwards, A. M. Pastor of the Church in Stockbridge. 8vo. Pr. 5s. Field.*

**H**APPILY for common sense, all the knotty questions concerning liberty, necessity, free will, moral agency, and efficacious grace, are totally banished from philosophy and theology, or at least disencumbered from that chaos and confusion of terms, and ambiguity of words, in which all meaning was buried, and human reason extinguished. The long duration of controversies hitherto undecided, furnishes undeniable proof, either that the parties did not understand each other, or that the questions exceed all the skill of philosophy. It is not possible, perhaps, to reconcile the indifference and contingency of human action, with the prescience of the deity, to defend absolute decrees, and yet free the deity from being the author of sin, or to explain in a satisfactory manner, how the deity can mediate dispose of all the actions of men, without being the author of sin and moral evil. To determine these questions by examining the faculties of the soul, and the attributes of the deity, serves no other purpose than to involve the mind in perplexity, and the dispute in obscurity. These are mysteries which confound the wisdom of the wise, and will be the eternal source of debate, unless mankind would resolve to proceed by a method better suited to the united powers of reason, and the weakness of the human faculties, by tracing the operations of unintelligent matter, and forming an idea of causation and necessity, from the constant union of similar objects, and the subsequent inference of the mind from one to another. This method has been proposed by a celebrated modern philosopher, and we must confess we think it the only means of ridding the debate of quibble, reducing terms to a precise meaning, and reasoning from clear definitions, instead of wrangling about ambiguous words.

Our learned author is nevertheless of a different opinion, and undertakes to make all those points, which have puzzled the rest of mankind, as plain as the road from Shoreditch to Hackney. He vindicates the principles of Calvin against the objections of the Arminians, and other sects, and enters upon those scholastic distinctions, and abstracted subtilties, in which, about a century and half since, consisted all philosophy. He proves, after his manner of deducing proofs, that God's moral government over the world, his treating mankind as moral agents,



agents, and making them the objects of his commands, counsels, exhortations, calls, promises, menaces, rewards and punishments; is perfectly consistent with a determining disposal of all events, and a necessary fixedness of all actions. He further vindicates the doctrine broached by Calvin, of the total corruption and depravity of human nature, by which men are absolutely disqualified from performing one good or acceptable action in the sight of God, without the interposition of sovereign grace, and the mediation of Jesus Christ; which doctrine he endeavours to reconcile with free agency. He makes light of all the objections to efficacious grace, and proves the grace of the Almighty in the conversion of a sinner, to be not only *efficacious* but *irresistible*. That the reader unaccustomed to logic, may better understand the meaning of these terms, we must observe it has been objected to this irresistible conversion, that it is irreconcilable with the freedom of will, and repugnant to the nature of virtue, that it should be wrought in the heart by the determining power of another; but our learned pastor insists, that free agency does not necessarily imply a freedom of will, or consist in a self-determining power, by a species of theological casuistry above our comprehension. No such liberty or freedom he thinks is necessary to constitute virtue. The state or act of the will may be the virtue of the subject, tho' it be not from self-determination, but from the determination of an *intrinsic* cause, which makes the event morally necessary to the subject. Nothing, according to this divine, in the acts of human will are contingent, but every event is necessary by a moral necessity. He is of opinion, that the doctrine of an universal determining Providence follows from the doctrine of necessity; and that God, in his providence, decisively orders all the volitions of moral agents. In men's virtuous volitions God acts by positive influence, not by permission; and hence he infers, that God gives virtue, holiness, and conversion to sinners, by an influence which determines the effect to follow from a moral necessity.

All this, we must own, is to us utterly incomprehensible, especially from the tedious dry manner in which Mr. Edwards has demonstrated these propositions; but that the reader may judge for himself, we shall exhibit the most favourable specimen we can select of his mode of argumentation. To prove that God's prescience is inconsistent with such a volition of moral agents, as implies no necessity (a position in itself almost unintelligible) the author lays down the subsequent, not more intelligible demonstration.

'Tis very evident, with regard to a thing whose existence is infallibly and indissolubly connected with something which

already

already hath, or has had existence, the existence of that thing is necessary. Here may be noted,

‘ 1. I observed before, in explaining the nature of necessity, that in things which are past, their past existence is now necessary: having already made sure of existence, ’tis too late for any possibility of alteration in that respect: ’tis now impossible, that it should be otherwise than true, than that thing has existed.

‘ 2. If there be any such thing as a divine foreknowledge of the volitions of free agents, that foreknowledge, by the supposition, is a thing which already *has*, and long ago *had* existence; and so, now it’s existence is necessary; it is now utterly impossible to be otherwise, than that this foreknowledge should be, or should have been.

‘ 3. ’Tis also very manifest, that those things which are indissolubly connected with other things that are necessary, are themselves necessary. As that proposition whose truth is necessarily connected with another proposition, which is necessarily true, is itself necessarily true. To say otherwise, would be a contradiction: it would be in effect to say, that the connection was indissoluble, and yet was not so, but might be broken. If that, whose existence is indissolubly connected with something whose existence is now necessary, is itself not necessary, then it may *possibly not exist*, notwithstanding that indissoluble connection of its existence.——Whether the absurdity ben’t glaring, let the reader judge.

‘ 4. ’Tis no less evident, that if there be a full, certain, and infallible foreknowledge of the future existence of the volitions of moral agents, then there is a certain infallible and indissoluble connection between those events and that foreknowledge; and that therefore, by the preceding observations, those events are necessary events; being infallibly and indissolubly connected with that whose existence already is, and so is now necessary, and can’t but have been.

‘ To say, the foreknowledge is certain and infallible, and yet the connection of the event with that foreknowledge is not indissoluble, but dissoluble and fallible, is very absurd. To affirm it, would be the same thing as to affirm, that there is no necessary connection between a proposition’s being infallibly known to be true, and its being true indeed. So that it is perfectly demonstrable, that if there be any infallible knowledge of future volitions, the event is *necessary*; or, in other words, that it is *impossible* but the event should come to pass. For if it ben’t impossible but that it may be otherwise, then it is not impossible but that the proposition which affirms its future coming to pass, may not now be true. But how absurd, is that,

on the supposition that there is now an infallible knowledge (i. e. Knowledge which it is impossible should fail) that it is true. There is this absurdity in it, that it is not impossible but that there now should be no truth in that proposition, which is now infallibly known to be true.

‘ II. That no future event can be certainly foreknown, whose existence is contingent, and without all necessity, may be proved thus : ’tis impossible for a thing to be certainly known to any intellect without *evidence*. To suppose otherwise, implies a contradiction : because for a thing to be certainly known to any understanding, is for it to be *evident* to that understanding : and for a thing to be *evident* to any understanding, is the same thing, as for that understanding to *see evidence* of it : but no understanding, created or increated, can *see evidence* where there is none : for that is the same thing, as to see that to be, which is not. And therefore, if there be any truth which is absolutely without evidence, that truth is absolutely unknowable, in-somuch that it implies a contradiction to suppose that it is known.

‘ But if there be any future event, whose existence is contingent, without all necessity, the future existence of the event is absolutely *without evidence*. If there be any evidence of it, it must be one of these two sorts, either *self-evidence*, or *proof* ; for there can be no other sort of evidence but one of these two ; an evident thing must be either evident *in itself*, or evident *in something else* ; that is, evident by connection with something else. But a future thing, whose existence is without all necessity, can have neither of these sorts of evidence. It can’t be *self-evident* : for if it be, it may be now known by what is now to be seen in the thing itself ; either it’s present existence, or the necessity of it’s nature : but both these are contrary to the supposition. It is supposed, both that the thing has no present existence to be seen ; and also that it is not of such a nature as to be necessarily existent for the future : so that its future existence is not self-evident. And *secondly*, neither is there any *proof*, or evidence *in any thing else*, or evidence of connection with something else that is evident ; for this also is contrary to the supposition. ’Tis supposed, that there is now nothing existent, with which the future existence of the *contingent* event is connected. For such a connection destroys its *contingence*, and supposes necessity. Thus ’tis demonstrated, that there is in the nature of things absolutely no evidence at all of the future existence of that event, which is contingent, without all necessity (if any such event there be) neither self-evidence nor proof. And therefore the thing in reality is not evident ; and so can’t be seen to be evident, or, which is the same thing, can’t be known.



‘ Let us consider this in an example. Suppose that five thousand seven hundred and sixty years ago, there was no other Being but the Divine Being ; and then this world, or some particular body or spirit, all at once starts out of nothing into being, and takes on itself a particular nature and form ; all in *absolute contingency*, without any concern of God, or any other cause, in the matter ; without any manner of ground or reason of it’s existence ; or any dependence upon, or connection at all with any thing foregoing. I say, that if this be supposed, there was no evidence of that event before-hand. There was no evidence of it to be seen *in the thing itself* ; for the thing itself, as yet, was not. And there was no evidence of it to be seen *in any thing else* ; for evidence in something else, is *connection with* something else : but such connection is contrary to the supposition. There was no evidence before, that this thing *would happen* ; for, by the supposition there was no reason why it should *happen*, rather than something else, or rather than nothing. And if so, then all things before were exactly equal, and the same, with respect to that and other possible things ; there was no preponderation, no superior weight or value ; and therefore nothing that could be of any weight or value to determine any understanding. The thing was absolutely without evidence, and absolutely unknowable. An increase of understanding, or of the capacity of discerning, has no tendency, and makes no advance, to a discerning any signs or evidences of it, let it be increased never so much ; yea, if it be increased infinitely. The increase of the strength of sight may have a tendency to enable to discern the evidence which is far off, and very much hid, and deeply involved in clouds and darkness ; but it has no tendency to enable to discern evidence where there is none. If the sight be infinitely strong, and the capacity of discerning infinitely great, it will enable to see all that there is, and to see it perfectly, and with ease ; yet it has no tendency at all to enable a being to discern that evidence which is not ; but, on the contrary, it has a tendency to enable to discern with great certainty that there is none.

‘ III. To suppose the future volitions of moral agents not to be necessary events ; or, which is the same thing, events which it is not impossible but that they may not come to pass ; and yet to suppose that God certainly foreknows them, and knows all things ; is to suppose God’s knowledge to be inconsistent with itself. For to say, that God certainly, and without all conjecture, knows that a thing will infallibly be, which at the same time he knows to be so *contingent*, that it may possibly not be, is to suppose his knowledge inconsistent with itself ; or that one thing that he knows is utterly inconsistent with another thing

thing that he knows. 'Tis the same thing as to say, He now knows a proposition to be of certain infallible truth, which he knows to be of contingent uncertain truth. If a future volition is so without all necessity, that there is nothing hinders but that it may not be, then the proposition which asserts it's future existence, is so uncertain, that there is nothing hinders but that the truth of it may entirely fail. And if God knows all things, He knows this proposition to be thus uncertain. And that is inconsistent with his knowing that it is infallibly true; and so inconsistent with his infallibly knowing that it is true. If the thing be indeed contingent, God views it so, and judges it to be contingent, if he views things as they are. If the event be not necessary, then it is possible it may never be: and if it be possible it may never be, God knows it may possibly never be; and that is to know that the proposition which affirms it's existence, may possibly not be true; and that is to know that the truth of it is uncertain; which surely is inconsistent with his knowing it as a certain truth. If volitions are in themselves contingent events, without all necessity, then 'tis no argument of perfection of knowledge in any being to determine peremptorily that they will be; but on the contrary, an argument of ignorance and mistake: because it would argue, that he supposes that proposition to be certain, which in it's own nature, and all things considered, is uncertain and contingent. To say in such a case, that God may have ways of knowing contingent events which we can't conceive of, is ridiculous; as much so, as to say, that God may know contradictions to be true, for ought we know, or that he may know a thing to be certain, and at the same time know it not to be certain, though we can't conceive how; because he has ways of knowing, which we can't comprehend.'

We have given the reader this extract, to evince the inutility of such abstracted disquisitions, and the absurdity into which men of the best understanding are seduced, when they attempt to explain mysteries, which the Almighty hath wisely set beyond the reach of the human faculties. Sorry we are to see a sensible divine, of whatever sect, who is capable of instructing his flock by moral precepts, bewildering their understanding with metaphysical quibbles. England, France, and Holland, have already experienced the dreadful effects to society of such impertinent debates; may they never again be revived to the confusion of reason, and the subversion of government.

ART. III. *A Pre-existent Lapse of Human Souls demonstrated from Reason ; shewn to be the Opinion of the most eminent Writers of Antiquity, sacred and profane : Proved to be the Ground-work likewise of the Gospel Dispensation ; and the Medium through which many material Topics, relative thereto, are set in a clear, rational, and consistent Light : By Capel Berrow, A. M. Rector of Finningley, Nottinghamshire. 8vo. Pr. 2s. 6d. Whiston.*

HERE is another of those controvertible points started, upon which philosophers and divines may argue in a circle to eternity, without ever reaching beyond probability. Our author indeed has not clearly stated the question, nor reasoned very fairly in proving the pre-existent lapse of the soul. The arguments brought by other writers to prove the existence of the soul, previous to that of the body, he has quoted as presumptions of their belief of the pre-existent lapse of the soul ; as if the latter were a necessary consequence of the former. This is evident from the extracts made in the fifth chapter from Dr. Henry More, and the learned *Analogy* of the late Right Rev. Bishop of Durham, though neither of these writers so much as hints at the pre-existent lapse ; and the latter, in particular, speaks only of the weakness of human nature, and the degeneracy of the soul, conjoined with this mortal corrupt body.

Our author begins his treatise with shewing, that the scripture affirms a pre-existent state of the soul. In the next place he infers the sentiments of our church on this head, from the expression of the ninth article, which, by the way, is not very distinct, since it concludes, “ that as man comes *engendered* from Adam, he is *first formed* by the hands of his Creator ;” whence it would follow, that God is the author of evil, unless you suppose a pre-existent lapse of souls.

With respect to the arguments deduced in the third section, in proof of the pre-existent lapse of human souls, from the miseries of the present state of man, they appear no way conclusive to us, until it be first demonstrated, that this state is actually so wretched as that God cannot compensate human suffering by a state of future reward ; or that in the scale of beings, man, with all his infirmities, is not the creature which he ought to be, consistently with our ideas of a wise and benevolent Creator.

Nor are the author's arguments in the fourth chapter more philosophical, where he attempts to shew, that the depravity of the human mind is a consequence of a pre-existent lapse ; since, take the position either way, it is still a *petitio principii*, a beg-



ging the question, and reasoning upon a postulatam, that will bear dispute. Yet, Mr. Berrow concludes with these positive words :

‘ Having shewn, then, that the depravity of the human mind is not occasioned either by the gross state and condition of that body in which the soul is now lodged, or implanted by him that formed it, it would be an affront to common sense, and to the reader’s judgment, to doubt his granting me the conclusion, that it can be none else than the effect of a pre-existent lapse ; especially if to what has already been observed, he adds an impartial attention to the ensuing chapters.’

One would imagine that this was a corollary from a proposition, as undeniably demonstrated as any geometrical theorem ; and we doubt not but the sanguine author is fully of that opinion ; so natural it is for men to overlook the weakness of any hypothesis suggested by a heated imagination.

From the title prefixed to the fifth chapter, the reader would conceive that the author had actually quoted a variety of passages from the ancient Greek and Latin philosophers and fathers ; whereas, in fact, he contents himself with a short extract from Glanville’s *Lux Orientalis*, which that writer borrows from Dr. Henry More, where the names of half a dozen of those sages are mentioned, who believed in a pre-existent *state* of the soul ; but not a word about its pre-existent lapse. This chapter indeed, of all we meet with in this sagacious treatise, corresponds the least with its title.

There is something extremely curious in the manner in which this warranted original author involves the human race in the guilt of the fallen angels. The sum of the argument is this ; the angels rebelled against God, and were driven out of heaven ; one of the fallen angels seduced Adam into disobedience to God’s express decree ; therefore Adam was accessory to the guilt of the fallen angel. If the Rev. Mr. Berrow will review his own words in the seventh chapter, he will find this to be a fair summary of his reasoning.

‘ To such daring lengths of insolent impiety did this arch-rebel proceed, that, notwithstanding the galling defeat he sustained in heaven, he persisted still in his avowed emulation, placed himself at the head of the principal of the rebel-rout, and erected at once, in despite of his Maker’s power, or by his permission rather, for wise and good purposes, a separate, anti-theistical sovereignty. An aerial region was his destined residence, situated, as it is generally supposed, within the atmosphere, or circumambient air of this our terrestrial globe.

‘ The apostle speaks of it ἐπεράριος an aerial abode, and styles Satan both the prince of the devils, and the prince of the pow-

er [τῆς ἐξουσίας] i. e. the *dominion* of the *air*. A most fatal vicinity this to the inhabitants of this world ! For these refractory and rebellious spirits, though enchained under darkness, are yet permitted, we find, under certain limitations of their active powers, to *range about* the earth beneath. Job i. 7. Apoc. xvi. 13. where they have made it their constant business to seduce mankind into apostacy, to draw them off from their natural allegiance to God, and subject them to the kingdom of darkness, Col. i. 13.

‘ A prelude to which multiplied miseries was Adam’s deliberate surrender of his virtue and integrity to Satan, when acting, as we find it related by Moses, under the disguise of a subtle serpent.’

Here Adam’s guilt is, in one place, a *prelude* to the rebellion of the angels ; and, in another, a consequence of their fall.— Let the reader judge from hence of the logical accuracy of the Rev. Mr. Capel Berrow, who nevertheless has displayed a large fund of reading and erudition.

ART. IV. *Prolegomena in Libros Veteris Testamenti Poeticos ; sive Dissertatio, in qua, Viri eruditissimi Francisci Harii, nuper Episcopi Cicestrensis, de antiqua Hebræorum Poesi Hypothesin ratione et veritate niti, fuisse ostenditur, atque ad Objecta quædam respondetur, a Thoma Edwards, A. M. Aul. Clar. Cantab. nuper Socio. Subjicitur Metricæ Lowthianæ Confutatio, cum Indicibus Necessariis. 8vo. Pr. 3s. 6d. Millar.*

THE only apology we can make to our readers for having so long deferred introducing this learned performance to their acquaintance, is, that we were desirous to inform ourselves of every particular necessary to a more just knowledge of the subject. In points of controversy, and especially of critical debate, both sides of the question must be examined, that no unfair advantage be taken by either party ; and it is frequently useful to consult authors, which are seldom found even in the libraries of the curious, in order to see whether justice has been done to the writers quoted, or the arguments of the author before us, be intirely his own. This is a curiosity which we have not fully gratified on the present occasion, as the works of Meibomius and Gomarus, so often quoted, have never fallen into our hands. However, as there appears no reason to doubt, that Mr. Edwards has faithfully represented the doctrines of these learned writers, we may venture to give a sketch of his design, and state the principal arguments he hath advanced as decisive in a subject so long disputed by the critics.

Ever since the revival of learning in Europe, the nature of the Hebrew versification hath been matter of controversy: Gomarus imagined that he found in the Hebrew poetry, every kind of verse used by Sophocles, Pindar, and other lyric poets; such as Iambics, Alcaics, Sapphics, &c. a notion which he borrowed from Philo, Josephus, Origen, and Eusebius, without examination. His hypothesis was implicitly received by Buxtorf, Heinsius, Hottinger, and several of the best critics of the age, who approved it merely because it conveyed a sublime idea of the beauty of the sacred writings, without inquiry into its rectitude, until Capellus examined and proved the absurdity of the Batavian's notions respecting the quantity of the syllables.

Meibomius was the next who proposed a new system, and supported it by the boldest corruptions and interpolations of the genuine text, as our author affirms; but we are not favoured with an account of his scheme, because we are told it is too ridiculous to merit an answer, notwithstanding the avowed learning, and deserved reputation of the author.

More justice hath been shewn in this respect to the celebrated Le Clerc, who took part in this controversy, and published in the year 1688, a Critical Dissertation on the Hebrew Poetry, originally written in French, and translated by a friend into Latin. Here he affirms, that the Hebrew poetry consists intirely in the rhyme or jingle of the verses; and, from the very nature of the language, will not admit of that variety of versification ascribed to it by Gomarus, or indeed of any other kind than metre, or what we commonly call rhyme. The reason he gives is, that

“*Poesis Hebraica, Græcæ, Latinæ, Gallicæ, Anglicæ, cæterarumque omnium linguarum recentium poesi omnino est dissimilis; quippe cujus versus valde sint irregulares, alii longissimi, alii contra brevissimi. Hic pluribus, ille, idemque forsitan versus proximus, duabus tantum syllabis constiterit. Facile igitur fieri potest, ut libros poeticos, prout in Codd. vulgattæ serie perpetua descripti exstant, iterum iterumque evolvas, neque tamen versuum ὁμοιoteλευτων sonos similes vel tantillum animadvertas.*”

Mr. Edwards very sensibly observes, that according to this method every thing might be reduced to verse, and it would be impossible to distinguish prose from poetry. The very same piece might either be regarded as verse or prose, as there was no standard of feet to a verse, and the length was wholly to be determined by the two rhiming words, at whatever distance they might happen to be placed. To evince more clearly the fallacy of these three systems laid down by Gomarus, Meibomius, and Le Clerc, he gives specimens of each, from the learned



Dr. Hare, bishop of Chichester, whose hypothesis he espouses and vindicates against all the objections raised by certain posterior critics, as the most rational and just that ever was proposed. 'Tis pity we cannot favour our curious readers with extracts from these specimens, or that of Dr. Hare, in such a manner as to be intelligible; but to compensate for this loss, we shall be the more explicit in the quotations from our author.

In the second chapter Mr. Edwards explains the bishop of Chichester's system of the Hebrew measure. This ingenious prelate observes,

“Cum Psalmus sit alphabeticus, et singuli ejus versiculi a literis secundum Alphabeti Hebraici ordinem incipiant, eorum initia et fines certo dignoscuntur, nec errare possumus, singulorum limites intra brevius spatium contrahendo, vel ultra debitum terminum producendo.”

Having by this means ascertained the beginning and end of each verse, the bishop afterwards asserts, that they are either Trochaics or Iambics, consisting either of an equal or unequal number of syllables. The former he calls Trochaic, laying the accent on the first, third, or fifth syllable; and the latter Iambic, accenting the second, fourth, or sixth syllables. Both kinds are found in the 111th psalm, for which reason our author quotes it intire, annexing the four subsequent canons from Dr. Hare.

‘I. Versiculi periodorum in Psalmis, atque adeo in cæteris omnibus libris poeticis, vel pari, vel impari syllabarum numero constant; quique proinde vel Trochaicis, vel Iambicis, non immerito haberi possunt.

‘II. Versiculi ejusdem periodi sunt ejusdem generis, vel Trochaici, scil. vel Iambici: pedum vero numero Trochaicos nunquam, Iambicos plerumque discrepare.

“III. Non necesse est, ut periodi duobus tantum versiculis constent; sæpe enim tribus, quatuorve, aliquando pluribus, ut cum ex metro, tum etiam sensu ubique fere, evidenter liquabit.

‘IV. In poesi Hebraica nulla quantitatis syllabarum ratio habetur; adeoque pedes omnes esse dissyllabos.’

Our author remarks upon this, *Nihil esse*, in quatuor hisce canonibus *Harianis*, commentitii; nihil ad arbitrium dicti. Noluit sane Episcopus illorum vestigiis insistere, qui, ut absonas suas atque vanas de poesi Hebraica opiniones, inconsultius animis conceptas, argumentis speciem veritatis præ se ferentibus tuerentur, firmatasque darent, Textum ipsum Hebr. corrumpere haud veriti sunt, nunc verborum ordinem invertendo, nunc quædam inferendo, nunc delendo, nunc alia pro aliis reponen-

do. Hypothesis *Hariana* ex Textu Hebræo, qualis in Codd. Vulgatt. habetur, tota deprompta est; omniaque Episcopi inventa ex illo fonte hausta sunt. Ne longum faciam, ratio, quam, ad germanam poeseos Hebraicæ indolem deprehendendam, iniit vir doctissimus, ita comparata est, ut non solum acutissimum ejus ingenium, subactissimumque judicium satis indicet, verum etiam unica sit, quæ spem aliquam firmiorem rei, quæ in votis erat, ad exitum felicem perducendæ, ostendere potuit: si hac minus successisset, frustra alia aggressus esset via: de poeseos Hebraicæ instauratione merito desperatum esset, quippe in rei literariæ arcanis habenda, quæ nulla quantacunque hominum industria detegenda sint.\*

In the third chapter he endeavours to illustrate and confirm Dr. Hare's canons by a variety of reasons and instances, which we cannot quote, for the reasons mentioned.

In the fourth chapter he enforces the general objection made to the bishop's hypothesis, by the authors of the Universal History, who affirm that he has detracted from the dignity of the sacred writings, by reducing the Hebrew poetry to a *heavy and inelegant bitony*\*. He affirms that, however grand and sublime the sentiment of the Hebrew poetry might be, yet that the stile was certainly poor, ambiguous, and unpolished, for which he has the testimony of the celebrated Le Clerc. He farther insists, that although no Christian will deny the sublimity and importance of those things, revealed to the people by the inspired prophets, yet that the language was nothing superior to what was commonly used. Hence it is, says he, '*ut doctrinam Christi, non Attico stylo, aut Platonica eloquentia, sed suo more, et inter suos usitato, expresserint divinitus adflati, sed humanis literis minime exculiti Apostoli, ut docet Paulus. Falluntur ergo viri docti, quod misceant sublimitatem rerum ipsarum cum sublimitate styli.*'

He goes on: 'Iterum negare non dubito, recte colligi posse, ex eo quod sublimitas et venustas longe maximæ in conceptibus educeant, numeros itidem esse perfectissimos, et parem quandam elegantiam et pulchritudinem consecutos: Sacrorum vatum conceptus divino Numinis afflatui quodammodo tribuendos esse, (si minus passim, at iis certe locis, qui, ut cum *Lorwthio* nostro loquar, *spirant quiddam tam excelsum, tamque cæleste, ut plane videantur divinitus editi*;) et singularem vim, et splendorem, magnificentiam atque pulchritudinem iis inesse, si quid aliud, mihi persuasissimum est. Longe vero aliter, quod ad numeros spectat, rem sese habere, jam supra docuimus; et sa-

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\* Vid. Ancient Universal History, Vol. X. p. 203.

tis, ni fallor, demonstravimus, "Eam esse linguæ Hebrææ rationem, ut non nisi metrum simplicissimum ferre possit."

A distinction in which we must perfectly agree with our author, as supported not only by probability, but the instance given of the writings of the apostles, which is intirely analogous. In this chapter the reader will meet with a great many other curious critical reflections, which will fully compensate the trouble of a perusal, and evince the extensive erudition of our author.

The attack upon Dr. Lowth, subjoined to the dissertation, favours too strongly of prejudice and resentment, to add any thing to our writer's reputation. Into whatever errors he may think that gentleman has fallen, he cannot but confess his learning and genius; and if he did not, the whole world would do justice to one of the best poets, critics, and, perhaps, the most elegant Latin writer of his age. We need say nothing of our author's Latinity; the reader may judge from the specimens we have given, that nothing more was intended than perspicuity, in which Mr. Edwards has sometimes failed through the casualties unavoidable in the art of printing.

ART. V. Van Swieten's *Commentaries Abridged.* By Dr. Schomberg, of Bath. Fellow of the Society of Antiquaries. 8vo. Pr. 6s. Johnston.

THE public has long waited with impatience for the sequel of baron Van Swieten's learned Commentaries on Boerhaave's Aphorisms; the general merit and utility of which were acknowledged, at the same time the baron's prolixity was lamented. A mangled English translation of this performance hath been already attempted; but we believe Dr. Schomberg is the first who thought of what is infinitely more necessary, an abridgment, which, if judiciously executed, cannot fail of proving an acceptable present to the medical student, as well as the practitioner. Instruction, as the doctor justly observes, is most *impressive* where it is least incumbered; but care must be taken to avoid the fault implied in the proverb,—*Brevis esse laboro, obscurus fio*. A reader likewise expects, that the compendizer shall not only purge the work of all superfluous matter, but that he correct his original, either in the text or notes, wherever he appears faulty. This, however, is a liberty which Dr. Schomberg hath not presumed to take; whether from inadvertence or dissidence, we cannot pretend to determine. An instance occurs in the very introduction, where the celebrated Boerhaave's scholiast is made to speak very obscurely, and in his definitions



too, which ought to be clear and self evident. 'The name of animal functions (says he) is given to all the changes wrought in the body of a living man, which occasion a change in the thoughts of the mind, or are produced by a thinking mind.' At this rate, to possess the locomotive powers implies a rationality, though we always imagined, that the stupidest brute animal was endowed with all the functions necessary to muscular motion. In the table of *errata* we find the expression altered, but not amended; for here the doctor says, 'that the animal functions are those changes of the human body, which either disturb our ideas, or are disturbed by them;' a definition equally liable to exception. In truth, the distinction made by Boerhaave and his commentator is obvious enough, if by *vital* be meant involuntary motion of the muscles, such as the systole or diastole of the heart; and by *animal*, those motions of the muscles which are consciously influenced by the will, such as the raising my arm, either to strike another or to defend myself: and certainly both these functions relate only to the animal, without discriminating whether he be rational or irrational.

There are several other slips, and controvertible doctrines, to be met with in this abridgment, which we pass over, because some of them are not chargeable on Dr. Schomberg, and on account of the general utility of the design. We cannot, however, avoid taking notice of the doctor's omission, in not inserting the aphorisms themselves, which would render the commentary infinitely more perspicuous and serviceable; more especially as the description of diseases is now extremely imperfect, and the whole resembles a chaos of immethodical precepts and reflections. Of this we have a remarkable instance in the section on wounds in the head, which we cannot help quoting as a proof of what we alledge. Van Swieten is enumerating the dangerous symptoms which supervene a wound or contusion of the head, when immediately he quits the subject, to make room for this useful, but in this place impertinent, remark.

'It is remarkable (says he) that the cellular membrane is more easily distended, as it is thinner and less replete with fat; whence it is that this membrane about the eyelids is so easily inflated, and that about the scrotum and penis it is so easily distended to an uncommon bulk in an *anasarca*, because in those parts the cellular membrane contains no thick fat, but, if any thing, a sort of mucilage; except in castrated animals, in which a vast quantity of fat is accumulated in this membrane. Tumours thus formed are properly enough termed *emphysemata*, or inflations, which *Gorræus* defines to be a collection of a flatulent spirit or air in some void space of the body.—Wounds of the head should never be thought trivial, even though they appear

pear but slight, since they have very frequently been attended with fatal consequences.'

We shall beg leave to quote one complete section, as a specimen of the compendizer's method and language, and of the good sense and observation of his original; for it would be unnecessary to give a complete review of the abridgment of a work, already so well known to all our medical readers.

‘ *Of a Nephritis.*

‘ A nephritis is an inflammation of the kidneys with intense pain.

‘ Little urine, thin and aqueous, is justly condemned as bad, both as a sign in the distemper present, and as a cause in the future changes. As a symptom, because it denotes a very violent degree of inflammation, and that throughout the whole substance of the kidney; and it is so, likewise, as a cause, inasmuch as all the acrid parts of the humours are now retained, which, by the laws of nature, ought to have been this way evacuated from the body, and instead of which, the thin parts of the blood, driven through the kidneys, being thus exhausted from the other parts, increases the inflammatory density of the blood.

‘ It may be occasioned by violent straining; for as the kidneys are fastened to some of the strongest muscles of the back, at that time swelled with action, while the diaphragm and abdominal muscles, at the same time, powerfully compress the viscera; and if we consider, also, the bigness of the emulgent vessels, it will, from all these matters considered, appear evidently, what a force the kidneys sustain in a violent exertion of one's utmost strength; more especially when the body, being bent forward, endeavours to raise itself upright with some large weight, in which case the muscles of the back act with a prodigious force. Violent straining, therefore, of the body, may be a cause productive of an inflammation of the kidneys, by compressing and obstructing the final extremities of their arteries, and likewise by urging the gross red blood into the urinary tubes, which naturally transmit only pellucid juices that are much thinner.

‘ It may be occasioned by heat; for by heated air the most fluid part of our humours are dissipated, and the blood becoming more dense, is also of a redder colour and more acrid, which brings on a stranguary.

‘ An iliac passion, and that of a fatal tendency, has followed upon symptoms which have indicated the disease in the bladder or kidneys. This has been confirmed by Hippocrates, *Quibus ex stranguria volubulus succedit, intra septem dies intereunt, nisi oborta febre copiosa urina effluat.* “ A stranguary succeeded by an iliac passion,

passion, is fatal about the seventh day, unless a fever comes on with a copious discharge of urine." Galen seems to have a doubt about this ; but I have once met with it, though it must be confessed that the case is very rare and uncommon.

‘ In an inflammatory nephritis, such urine as appears thick, although it does not subside, or form a distinct and even hypostasis, is, nevertheless, good, which yet, in other diseases, is a sign to be suspected. But the reason of this difference is, that in other acute distempers, the matter of the disease being dissolved and rendered fluxile, must remix with the blood, pass the lungs, and circulate with the blood through the arteries before it can escape through the kidneys; nor can it all pass out presently by this emunctory, but is obliged to suffer the repeated actions of the lungs and arteries, which, in a manner, divide, and, as it were, levigate its parts, that are thus adapted to form a copious and even sediment in the urine. But the matter of the distemper lodged in the kidneys has no such necessity of remixing with the blood, but may immediately, upon its colligation or dissolution, descend and escape with the urine.

‘ The sharper diuretics are here mischievous; for by their stimulus they increase the fever and present inflammation, and give a greater acrimony to the urine, by which all the painful parts are more irritated, and the symptoms aggravated. Lenients with watery drinks, emollient and soft oily medicines are best, for they ease pain, relax the parts that are drawn into a cramp or constriction, and lubricate the passages to the bladder.

‘ Pus discharged with the urine, if considered alone, is no absolute sign of an abscess or ulcer in the kidney; since it may come from the ureters or bladder, affected in the same manner. Trallian has very well observed the signs by which one may distinguish, whether the pus comes from the kidneys or from other parts: for if the matter was not collected in the urinary passages, but being first absorbed elsewhere, passes off with the urine, this pus will appear most intimately mixed with the urine, and will subside but very slowly to the bottom of the vessel; because this pus being intermixed with the blood, has been highly attenuated by the action of the lungs and arteries, and has passed thence with the secreted urine through the venal ducts. But when matter distils immediately from an ulcer of the kidneys, it is never thus intimately blended with the urine; but, soon after it is discharged, appears at the bottom of the vessel, separated from the urine.—Matter from the bladder is much more tenacious and glutinous, and directly subsides like slime to the bottom of the urinal; but matter from the kidneys appears more loose and fluctuating.



• It seems a doubtful point, whether a complete palsy may ensue in the leg and thigh of the same side, from a tumour in the kidneys.—Since the large nervous trunks that are sent to those limbs, go out from the foramina of the *os sacrum*, and are so situated, as scarcely to be compressed by any swelling of the kidneys, however large it may be. Add to this, that in an abscess of the bladder there is discharged with the urine a sort of scabby or foliaceous fragments, which Trallian calls *μορια πεταλωδη*, a leaf like abrasion, which is, probably, a separation of the interior lining of the bladder; but from a suppuration in the kidneys, particles more consistent and fleshy are discharged in the urine, which are, by Hippocrates, called *σάρμια σμίκρα*, small caruncles; and he tells us they come from the kidneys: but these are, probably, half gangrenous parts, from the substance of the kidneys themselves; for in the same manner we see that upon the breaking of abscesses in the external parts of the body, there are membranous fleeces of the cellular substance intermixed with the discharged matter.

Hence it appears, that Dr. Schomberg's Abridgment, though not perfect, is nevertheless so useful, that we shall be glad to see the baron Van Swieten put it in his power to complete the design of rendering those valuable Commentaries more portable and convenient.

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ART. VI. *An Essay on the Causes and Cure of the usual Diseases in Voyages to the West Indies: Together with the Preservatives against them. In Answer to the Questions proposed by the Society of Sciences in Holland; What are the Causes of the usual Diseases among Seamen in Voyages to the West Indies? and, What are the Means of preventing, and of curing them? To which Essay the Prize was adjudged. Written by Solomon de Monchy, City Physician at Rotterdam. And translated from the Dutch philosophical Transactions. 8vo. Pr. 3s. Becket.*

THIS sensible writer has united practice to theory, and so closely joined profound reading with accurate reflection, that we might venture to recommend his judgment as decisive with respect to the question discussed, if he had pruned it of certain Batavian luxuriences. The introductory sketch on the situation of the West Indies, the temperature of the torrid zone, and the diet of seamen, if not wholly unnecessary, might at least be more neatly interwoven with the texture of his work; for in the manner which these observations are now made, they seem to have no reference to the theory, and are forgot as soon as they are perused. From the experiments, however, made upon the usual food of Dutch seamen, he forms the same con-

clusions with the judicious Dr. Pringle; namely, that animal substances, mixed with the farinaceous kind, first contract a tendency to putrefaction, in a degree of heat equal to that by which concoction is promoted in the stomach: that by this tendency they are capable of exciting a fermentation in unleavened farinaceous substances: that a more languid and slow fermentation will be produced by farinaceous substances alone, without the commixture of animal substances: that pouring water, beer, or vinegar, on those mixtures, produces little or no difference in the fermentations: that the fermentation arising from the mixture of animal and farinaceous substances, is productive of a strong acid, and totally prevents all further putrefaction: and that the saliva, added to such mixtures, retards the putrefaction of animal substances, abates the fermentation of farinaceous ones, and obtunds the points of the remaining acid. This is the basis of that theory, from which our author concludes, that diseases which are considered by all other writers as totally different, arise from the same cause, namely, putrefaction.

Nothing can be more true than that diseases, and especially fevers, have been unnecessarily multiplied, by affixing different names to the very same disease, or at least to different stages, degrees, symptoms, and consequences of the disease; but it is likewise true, that reducing the different species too much, in order to quadrate with a particular theory, may be attended with equally bad consequences, by directing the physician's attention to the original cause, when, perhaps, a supervening symptom requires all his attention, and indicates a very different treatment from the original disorder. It is no uncommon case to see one distemper degenerate into another, and neither curable by a similar treatment; nay, to see even convertible diseases foil all the powers of the same medicines, though perhaps specific in one of them. Can the irregular intermittent, which frequently succeeds the ardent bilious fever, be cured by the same practice and medicines? The dysentery often accompanies malignant fevers; shall we therefore direct our skill towards alleviating the former, and wholly neglect the latter? No, a mixed practice must be used in this case, and a deviation from any established theory, according to the symptoms arising. The descriptions given by our author of the putrid and malignant fevers, and of the scurvy, are copied from Dr. Pringle, and Dr. Lind, whose very words he transcribes in every page; reserving only to himself the merit of reducing the species of diseases, and accounting for the three mentioned from the same principle.

Having fixed the definition, and ascertained the description of the usual diseases among seamen in voyages to the West Indies, among the principal of which he reckons the scurvy, tho'

we may venture to affirm, that the disorder is by no means so common in the warmer as in colder climates; he proceeds to investigate the first article of the question proposed by the society, viz. What are the causes of the usual distempers? In explaining how the three capital diseases, the putrid, the malignant fever, and the scurvy, owe their existence to putrefaction; by which is understood a certain degeneracy or corruption of the animal juices, whence they contract a sharpness injurious to the solids, impeding their functions, and altering their natural tone and qualities, produces symptoms more or less malignant, the author is very systematic. The first perceivable effects of putrefaction, are a colliquation of the fluids, and relaxation of the solids. Hence, the nature of putrefaction, the doctor thinks, consists in an intestine motion of the juices, by which the equable mixture of their constituent particles is thrown into confusion; while, perhaps, the air naturally lodged in that mixture, and thereby deprived of its elasticity, now being set at liberty, recovers its expansion, and constitutes one of the principal causes of putrefaction. He agrees with Dr. Pringle, that neither an offensive fœtid stench, nor the production of a volatile lixivial salt, is essential to putrefaction; the first stages of which appear by a separation and division of the particles, both fluid and solid.

Dr. Monchy's reasons for believing that putrefaction is the primary cause of the three capital diseases specified, are deduced from the nature and action of the antecedent causes; from the various symptoms of the distempers; from the practice found to be beneficial or detrimental; and from the examination of the bodies of patients who have died of those distempers. The same antecedent causes have been followed by each of the distempers indiscriminately, which have degenerated one into the other, in such a manner as to evince they had their rise in the same causes. ' That the malignant fevers are of the same nature with the scurvy, is deducible,

' 1. From many consequences common to both distempers, with regard to the rarefaction of the blood, and flaccidity of the vessels; namely, the skin's being yellow or tawney; the wheyish lymph on the blood, the humour arising from the blisters, the white of the eye, the sweat and chyle, all being of the same morbid colour, or appearance; red, blue, and purple spots on the skin; the breath offensive; the sweat, urine, and fæces bloody; various hæmorrhages; the blood discharged by the lancet of the like quality: the force of the heart, in the crisis of the distemper, too weak to drive the blood up to the brain, whilst the body is in an erect position; the heart, liver, and spleen, on the dissection of bodies, in both diseases, being excessively swollen; deliquiums, &c.

' Another



‘ Another argument of no less weight, is, the entire similarity, or even sameness, of the preservatives from, and of the remedies in both cases.

‘ The judicious Pringle observes, that since sugar and acids are come into vogue, all putrid diseases, the scurvy, no less than putrid and malignant fevers, the dysentery, and even the plague itself, are much abated.

‘ Bisset affirms, that the same preservatives in West India voyages, answer as well against malignant, remittent, intermittent, and constant fevers, as against the scurvy.

‘ The manner of treatment in the putrid fevers, is very nearly the same as in malignant; whilst, in the latter, the inflammation in the brain is not followed by any extreme corruption in the juices. The bark is found to have the like beneficial effects in the malignant fevers, and the scurvy with gangrenes, as in the intermittent; wine, in the malignant fevers, and in the scurvy, is a proper cordial, whilst much bleeding turns putrid fevers into malignant; and in these, as in the scurvy, nothing can be more pernicious.’

He concludes, therefore, that the difference of the putrid fever, the malignant fever, and the scurvy, chiefly consists in the mode of the putrefaction.

‘ 1. If the acidity or corruption of the blood comes on hastily, the consequence is an ardent, constant, remittent, or intermittent fever.

‘ 2. If the purulent matter be carried upwards or downwards, in order for ejection; then is produced a violent vomiting, or *cholera morbus*, a flux, or dysentery.

‘ 3. If such matter, instead of being ejected, mingles with the blood, or the latter be corrupted, immediately, by tainted extravasations; in both cases it works like yeast, that is, by an assimilating power, inherent in all putrid animal substances, to corrupt, and to render all other substances like themselves; and this, in the very strictest sense, that is, they act like the yeast of beer, mixed with any vegetable substances, capable of a vinous fermentation.

‘ Thus, when the corruption or colliquation of the humours begins, hereby, to increase, the brain or the liver become obstructed and inflamed, which is followed by ulcers, and even mortifications. This inflammation of the brain, which may properly be accounted a symptom, is the *fomes* of the fever, and to it are owing all the nervous symptoms.

‘ 4. Lastly, if these causes of fevers operate slowly, and the putrefaction has insensibly pervaded the whole body, so as to become, as it were, habitual to it; or, if the putrid fevers have been but imperfectly cured, the consequence, among a ship’s company, will be the scurvy.

‘ And

‘And here we may query, whether the first and chief resistance of the putrefaction in the scurvy, is not in the serous juices and vessels? Dr. Pringle has, by several experiments, found, that the serous part of the blood is not so apt to be corrupted as the red globules; which conjecture seems to be confirmed by several symptoms peculiar to the scurvy; and this is also the foundation of Bisset’s opinion, that the seat of the scurvy is in the serous vessels, when obstructed.’

In the sixth chapter, on the preceding or remote causes of putrid diseases, Dr. Monchy is by no means so methodical and precise as might be expected in a writer of his good sense and discernment. One would imagine from the title and preamble to this chapter, that he was going to enumerate distinctly the remote causes; but he only mentions the natural disposition which our humours have in common with all animal fluids, to putrefaction; certain circumstances, and peculiar habits, which render some more subject to putrid distempers than others; and the quality of the air, which we inspire, and possibly imbibe, by all the pores of the body. Several other intermediate articles are inserted, which the doctor would seem to instance as preceding causes, though they are, in fact, no more than symptoms arising from the original cause of the disease, whether simple or combined, of a variety of conspiring circumstances. Mr. Eller’s experiments evidently demonstrate the great power of air in promoting putrefaction; for in an exhausted receiver he kept milk, wine, and blood, for the space of fifteen years, without the least perceivable taint, the blood itself being in its pure natural state, as if fresh drawn. To this our author adds the following observations, which are rather important than new; ‘that in the torrid zone, and likewise within a ship, the air is hot, moist, and light; by which assemblage of qualities, so nearly related in their effects, its noxious power is considerably augmented, and consists principally in a dilatation which affects the fluid parts more than the solid, as an incentive to motion; which, however, soon terminates in a relaxed cohesion of the solids; in a rarefaction of the juices; and in a putrescent disposition throughout the whole body; but especially in the *primæ viæ*, or first passages.

‘This is confirmed by observations from all quarters; for it is only in summer that the bilious diseases, and the dysenteries, are very current and endemial with us in Holland. After the battle of Dettingen, near half the private men of the British army were taken with the dysentery, a calamity owing to heat and moisture, having the night following lain on the field of battle without tents, exposed to a heavy rain. The disease was common, tho’ not nearly so frequent among the officers, of whom

whom those were first seized, who had lain wet at Dettingen, the rest suffered by contagion. In proportion to the greater degrees of heat, the stomach and bowels are the more affected, and the breast less; but in winter, the very reverse occurs.

‘ Further, the diseases set in soon or late, according to the different degrees of heat and moisture: their duration, extent, and infection, together with their symptoms, depend on the like qualities of the weather. The first appearance does not occur, until the continuance of the heat begins to produce putrefactions, with noxious exhalations from the waters. In October these exhalations abate, and in November the frosts bring them to a period; herein resembling the pestilential fever, which, according to the unanimous sentiments of all physicians, from the time of Hippocrates, are never felt in Europe, but in seasons of a hot and moist intemperature, their deplorable havoc ceasing, as the air becomes cool and dry.

‘ Between the tropics the rainy seasons, both by land and sea, are the most unhealthy and dangerous; being productive of putrid fevers and the scurvy.

‘ Epidemical distempers are much more common in hot than in cold climates.

‘ Lastly, let us call to mind, among other experiments of Boerhaave’s, on this head, that of a dog shut up in a sugar-baker’s heated stove; the whole mass of whose humours was, by the heat, corrupted to so high a degree, in a few minutes, as to emit an insupportable stench; so thoroughly dissolved, that the very saliva became bloody; and so horribly offensive, as to throw a very vigorous man, concerned in the experiment, into faintings.

‘ Hence then it is evident, that a hot, moist, and light air, is very productive of putrid diseases; add to this, what I shall hereafter adduce, concerning the cold of the nights, and the obstruction of insensible perspiration; and we shall readily apprehend——

‘ Why a more copious perspiration is necessary in the West Indies?

‘ Why, in the torrid zone, putrid fevers are so very epidemic, so violent, and so mortal?

‘ Why malignant fevers are so extremely dangerous? and why their fatal consequences are so very rapid too?

‘ Why our bodies, both in heat and cold, if attended with dampness, contract such a disposition to the scurvy? and why, to those already labouring under distempers, such an intemperature is a very aggravating circumstance?

‘ Why wet cloaths, and damp beds, spread putrid fevers, dysenteries, and the scurvy among a ship’s company.

‘ The



• The fetid vapours in the air, which the great heat exhales in such baneful quantities from a ship's hold, and from the marshy coasts of the West Indies, are proved by many well attested accounts, to be, in the highest degree, pernicious to health; and to have given rise to the most dangerous putrid fevers. 'To these vapours, which the evening breeze carries out to sea, may it not be attributed, at least in some measure, that ships are much more sickly, whilst at anchor near those marshy coasts, than when on the main sea?'

A little further he justly observes, 'that the air itself, abstracted from such contingent humidity and vapour, assumes a noxious quality for want of a successive renovation, when it is continually emitted from, and inhaled by a great number of people, even though healthy.' All that the doctor observes upon this head, is infinitely more beautifully and philosophically expressed by the very ingenious author of the *Art of Preserving Health*:

“ Breathe not the chaos of eternal smoke,  
And volatile corruption, from the dead,  
The dying, sickning, and the living world  
Exhal'd, to sully heaven's transparent dome  
With dim mortality. It is not air  
That from a thousand lungs reeks back to thine,  
Sated with exhalation, rank, and fell,  
The spoil of dunghills, and the putrid thaw  
Of nature; when from shape and texture she  
Relapses into fighting elements.”

This air being inhaled by the lungs, and mixed with the aliments, acts in the body in the manner of yeast, says our author, and infects the juices with a general putrescence, which is inductive of melancholy symptoms, especially in the nervous system; but we apprehend it is not very philosophical to affirm, that air acting like yeast, and exciting a fermentation, shall be the cause of putrescence, and the origin of malignant putrid fevers, and likewise of dysenteries.

The remarks made on the aliment of seamen, and how they tend to promote putrid disorders, are extremely judicious and useful; but we think the doctor ought to have suggested some remedy for this evil, and a better method of preserving animal and farinaceous food at sea, the inconveniences of which are sufficiently known, without the power of removal.

The subsequent assemblage of observations from different authors is extremely useful, but it belongs not to the chapter on causes, and ought to be inserted in the succeeding, on the method of cure, where the author is examining the qualities and effects of medicines.

‘ Hartman is held to be the first who detected the bad effects of mercury in the scurvy ; in which opinion he has been followed by many great men of the present age, as Hoffman, Pringle, Huxham, Lind, and particularly Van Swieten ; who has publicly animadverted on the illustrious Boerhaave himself, concerning the use of mercurials in the scurvy ; these gentlemen all agreeing, that its power chiefly consists in weakening and relaxing the solids, and in attenuating and dissolving the fluids.

‘ Thus, in the scurvy, a very small quantity of mercury brings on a salivation.

‘ What Mr. Kramer, in his *Case of the Imperial Troops in Hungary*, says on this head, is very remarkable ; “ four hundred of the troops at Belgrade, having taken mercury without my advice, the dreadful consequence was, that they all to a man died in a salivation.”

‘ Hence, possibly, we are to look for the cause, why, after using mercury in venereal disorders, the Peruvian bark loses a great part of its known efficacy in the most virulent cases.

‘ As to the alkaline and terrestrial absorbents of acidity, we learn from Pringle’s experiments :

‘ That chalk in abscesses, and that oyster-shells also, promote putrefaction.

‘ That crabs-eyes being mixed with salt of wormwood, the putrescence was much less ; the salt having, after three days warm digestion, neither tainted nor softened the flesh ; whilst the levigated chalk had greatly putrified and consumed it.

‘ That egg-shells, added to water, seem rather to resist putrefaction, preserving meat longer than pure water.

‘ That the antiseptic virtue of the *contrayerva* root is weakened by the addition of such alkaline medicines, and such earthy substances.

‘ That on a tendency of the humours to putrescence, the use of them, far from being a matter of indifference, is extremely pernicious.

‘ That the *factor* or stink, in a carious bone, is not to be supposed to result from the marrow ; but (other causes included) rather to the osseous matter, which, being an absorbent earth, may act like chalk, or the *testacea* ; and so may heighten the putrefaction both of the small vessels, and of the matter issuing from the sore ; since the corruption of marrow tends more to the rancid, than to the cadaverous smell.

‘ And that chalk is by no means proper for, but rather hurtful in, a dysentery.’

He shews how too violent exercise, watching, wet cloaths, sluggishness, the obstruction of insensible perspiration, profuse

sweats, dejection of mind, costiveness, and a variety of other circumstances, promote putrefaction, and the consequent diseases; upon all which the doctor's reasoning is solid and rational. From this he concludes, 'that the diseases usual among seamen in West India voyages, are not fevers accompanied with inflammations, in one part of the body, but violent putrid fevers, malignant fevers, and the scurvy.

' That it is only in degree, and not in nature and quality, the diseases in question differ from those observed to prevail in Europe, and particularly in the Netherlands.

' That a putrefaction, consisting in a relaxation of the fibres, and a disunion or degeneracy of the juices, is the proximate cause of all; differing, however, in the several modes of existence, in proportion as they depend on the particular degree, the force, and concurrence of external causes.

' That when, by a strong and manifest tendency to putrefaction, whether occasioned by such a propensity of the natural constitution, by the moist and hot temperature of the torrid zone, or by the use of vitiated or putrescent aliments, verminous water, &c. the insensible perspiration is greatly diminished, or entirely stopped (to which morbid circumstance, in those parts, men are greatly exposed, from the coldness and the dampness of the nights) then, I say, fevers are engendered.

' Next, that a putrescent substance being, by a violent increase of the putrid fevers, or by the infectious air, still further elaborated to a certain degree of acrimony, and mingled with the blood, it inflames the whole body, after the manner of a ferment, or yeast, dissolves the crasis and cohesion of the fluids, and being attended by an inflammation in the brain, malignant fevers are the consequence.

' Finally, it has been observed, that it is chiefly on the return of ships, that habits inclinable to putrefaction become inveterately infested with that terrible distemper the scurvy: as they must be reduced to a greater degree of weakness by the long continuance of the causes already enumerated; whence necessarily follows a greater listlessness to, and, indeed, a greater inability for, voluntary motion. Besides, nutrition becoming extremely depraved from the daily increasing corruption of both their solid and liquid food, insensible perspiration is continually more and more diminished.'

Nor are the curative hints in the succeeding chapter less judicious. These three indications are especially recommended: 'That the peccant acrimony, and putrid substances, be separated and discharged; or else, that they be corrected or mitigated; and that the vital powers be corroborated or restored. The general evacuations by phlebotomy, emetics, cathartics,



and sudorifics, have been generally supposed to answer the first of these intentions ; but they are confined within very narrow limits by our author. With respect to bleeding, in particular, he rightly observes, that in putrid disorders it can possibly be of no advantage, except in the very first stage of those diseases ; and even then it ought to be moderate. With respect to the scurvy this caution is undoubtedly necessary, though we entertain some doubts of its utility in the ardent and malignant putrid fever, where we should apprehend a plentiful bleeding is sometimes necessary, and strongly indicated ; and for this we believe we have the testimony of an excellent late medical writer on the indigenous diseases of the West Indies. Hoffman, and twenty more successful practitioners, have forbid liberal bleeding in the scurvy, and been equally averse to drastic medicines, and strong purges.

The direction given to feel the pulse in doubtful cases, whilst the vein is open, and to regulate the quantity of blood drawn by the variation in the force or feebleness of its vibrations, we conceive to be devoid of any meaning ; because the pulse rises and falls in those disorders by bleeding, contrary to all expectation. Upon the whole, he condemns phlebotomy in putrid diseases, and justly forbids the use of the lancet in the second stage of malignant fevers, and the scurvy. Emetics he recommends strongly, and indeed enforces his advice with sound reason, and ample testimony. Ipecacuanha is the medicine of which he entertains the best opinion. This is even recommended in ardent inflammations, and ardent putrid fevers, unless they have passed the first stage. In the scurvy, however, emetics ought to be avoided, as they encrease the pains, the prostration of strength, the difficulty of breathing, and the hæmorrhage at the nose, without mitigating any of the symptoms. In putrid fevers, where there is any sensible remission or intermission, the preparations of antimony, either alone or mixed with Ipecacuanha, are preferred to the simple root ; and the author has been often successful, by increasing the emetic power of the ipecacuanha with two grains of emetic tartar. Gentle aperients are highly praised in the scurvy ; such as manna, cream of tartar, tamarinds, and especially tamarind whey. Wine and spirituous liquors, diluted with water, he desires may be administered as useful cordials ; but above all, the bark is the medicine in which he places his greatest confidence. To this he adds the *spiritus Mindereri*, to promote perspiration, and the whole train of mineral and vegetable acids, together with esculents of almost every kind, particularly in proportion to their antiseptic qualities.

The following quotation, with which we shall close this article, merits the medical reader's attention, in a particular manner : ' Alcaline salts, whether fixed, as *cineres clavellati depur* : or purified pot-ash, salt of tartar, of wormwood, &c. volatile spirit, and salt of hartshorn, spirit of sal ammoniac. Dr. Pringle, in recommending these, says, " Herein I rely more on practice than theory."

' Or alcalescent, and distinguished by the name of antiscorbutic, as *cochlearia*, or scurvy-grass, water-cresses, pepper wort, mustard, garlic, onions, leeks, red cabbage, squills, turnips, green sprigs of pine, guaiacum, &c.

' Dr. Pringle, contrary to the general opinion of physicians, has demonstrated by experiments, that all the before-mentioned remedies are so far from promoting corruption, that they strongly oppose it ; one grain of volatile salt of hartshorn having preserved flesh from corruption, better than four grains of culinary or rock-salt, and than two grains of vitriolated salt of tartar, or volatile alkaline salt of hartshorn, saturated with vinegar.

' That putrid substances differ very widely from the alkaline, and acid.

' Neutral salts ; sal ammoniac, common salt, sea-water, sal gemma, or rock-salt, saltpetre, soluble tartar, vitriolated tartar, the saline acid mixture of Riverius, *spiritus Mindereri*, sugar, &c.

' As to common culinary salt in particular, I shall only quote the following passage from Dr. Lind : " To two scorbutics, with very rotten gums, swelled legs, and with the sinews of the knees contracted, I every day, for the space of a fortnight, gave half a pint of sea-water, with which they were very complying, but it had no manner of effect on them ; they continued in the same condition, even as if they had been left to themselves without any remedies given them. This trial was several times repeated, and here and there a patient imagined he perceived something of a good effect from it : it seems that the scurvy can by no means be imputed to the salt abstractedly ; though affording no proper nourishment, it may be looked on as one of the occasional causes of that horrid malady."

' The bitters ; contrayerva, gentian, rhubarb, snake-root, orange-peel, West India or white cinnamon, wormwood, the lesser centaury, senna, myrrh, &c. are chiefly proper for those who are on the recovery, either from fevers or the scurvy.

' The aromatics ; angelica, wild valerian, cinnamon, mint, chamomile flowers, saffron, camphire, musk, &c.

' The astringents ; oak bark, Peruvian bark, ground-ivy tea, red roses, gall-nuts, catechu, alum, lime-water, red wine, &c.

‘ Of all the before-mentioned remedies, the Peruvian bark, and orange and lemon juice, for their excellence, deserve the name of specifics against putrefaction.

‘ As to the former, Dr. Pringle says, “ That he put a piece of flesh, weighing two drachms, putrified in a former experiment, and so spongy as to be specifically lighter than water, into a few ounces of a strong infusion of chamomile flowers; the infusion was renewed twice or thrice, in as many days: when perceiving the *factor* gone, he put the flesh into a clean bottle, with a fresh infusion, and after a twelvemonth, it was still firm and uncorrupted.”

‘ In the same manner he succeeded in sweetening several thin pieces of corrupted flesh, by repeated affusions of a strong decoction of the bark.

‘ Concerning its use in putrid distempers, it may be said:

‘ That it is found more necessary and beneficial in summer than in vernal putrid fevers, and in hot than in cold countries; perhaps, from the greater relaxation of the solids at that season, and in such climates.

‘ That in remittent putrid fevers, the first passages being cleansed, it may safely be administered during the sweats, and at the cessation of them, particularly, if the urine be turbid.

‘ That if, in the beginning, it be suspected that a great deal of putrid matter has insinuated itself into the blood, rhubarb is to be added to the bark, which, however, is afterwards to be used simply, by itself.

‘ That it prevents returns both of putrid fevers, and of the dysentery.

‘ That it is administered with good effect in malignant fevers, either before the humours become so very much rarified, as to occasion an inflammation in the brain, or afterwards, on the appearance of mortifications, or livid *petechiæ*, or spots.

‘ And, that although many experiments further manifest its salutary operation towards the cure of the scurvy; yet this chiefly is, and ofteneft happens, after the use of fresh esculent vegetables, and the juice of the acid fruits, for some continuance.’

As to preservatives they consist in cleanliness, moderate exercise, warm cloathing, keeping up insensible perspiration, the use of vegetables, and an antiseptic diet; and, in a word, in either avoiding all those circumstances which contribute to the diseases, or in the gentle use of those medicines which promote the cure. Upon the whole, the treatise is sensible, judicious, and practical; and we therefore earnestly recommend it to the perusal of all our camp and navy surgeons.



ART. VII. *Mathematics. With Eleven Copper-Plates. By the late Rev. Mr. William West, of Exeter. Revised by John Rowe. 8vo. Pr. 5s. Richardson.*

THIS little publication contains a variety of slight sketches, which distinguish the hand of a master, and deserve a place in the mathematical repositories of the curious, but scarce conduce to the advancement of geometry, or the instruction of the beginner: yet there is undoubtedly a large field for the exertion of genius, in the application of the doctrine of fluxions, to curve spaces of higher dimensions than the sections of the cone, expressing their areas exactly in numbers, and marking the fluent by the measure of ratios and angles; particulars not sufficiently attended to by the mathematicians of this age, which may be considered as essential *desiderata*, in one of the noblest discoveries of human genius. From the specimen of talents, exhibited by Mr. West in the introductory to the fluxionary calculus, the neat application of the doctrine to the solution of several curious problems, especially those *de maximis et minimis*, and that perspicuity of thought and expression displayed in the stating and operation, we have reason to lament he had not directed his talents to more important objects, and especially to those just specified. We cannot, however, avoid objecting to our author's method of inscribing the largest rectangular parallelogram in a given semicircle, as neither scientific nor easy, because the proportional increase or decrease of the quantities, by no means obviously shews the proportion of the rectangle. Indeed, the inference made in the scholium, respecting the proof of the usual method of making the fluxion of a maximum  $= 0$ , is clearly deduced, and so far Mr. West deserves our thanks.

As it would be impossible to render a critique upon the above subject intelligible, without having recourse to diagrams, we shall confine ourselves to that practical improvement of our author's, on the planisphere of the celebrated Wright and Mercator; the first hint of which was certainly suggested by Ptolemy. Every sciolist knows, that the meridians in the above chart, are straight parallel lines, the distance between the parallels increasing from the equinoctial towards the poles, in the ratio of the secant of the latitude to the radius. This was all Mercator's discovery, or rather the discovery of our countryman Mr. Wright, who had shewn the method of constructing it by enlarging the meridian line with a continual addition of secants. The method is admirably adapted to the mariner's purpose, by furnishing him with the means of exactly determining the bearings,

ings, and the true course of the ship, from any two distant places; but still there wanted a more strict demonstration of a projection so important, especially of the rhumbs. To effect this Mr. West lays down the following very ingenious proposition, which, if we do not greatly mistake, we have seen, with very little variation, in the Philosophical Transactions, communicated possibly by the same writer.

‘ If a rectangular piece of paper be turned into the form of a right cylindrical tube, and a sphere be inscribed therein, so as that the axes of the sphere and cylinder do coincide, or, that the equator be the line of contact between the said tube and sphere, and all the points of the spheric surface be projected or transferred to the concave surface of the tube, by right lines proceeding from the center of the sphere, and terminating in the said concave surface of the tube: and then, if the paper be opened and stretched upon a plane, it will present a chart, in which the meridians, parallels of latitude, and rhumbs, are all truly and geometrically projected in *right lines*.’

Nothing can be more simple and easy than the demonstration of this proposition, which is as follows:

‘ With regard to the meridians, it is evident, that they are all thrown into right lines in the tube, being all parallel to its axis: and, as the parallels of latitude are all projected in circles perpendicular to the said meridians; so, upon opening the tube, &c. as aforesaid, they must necessarily become right lines also. The only thing therefore that requires a demonstration, is, that the rhumbs, or loxodromics, become right lines when the paper tube is extended as above. In order to this, let the eye be supposed to be placed in the center of the sphere when inscribed in the tube; then every rhumb will appear to run round the concave tube in the manner of a bottle screw *ad infinitum*; and the only thing to be proved, is, that it keeps a parallel direction to itself every where; or, that it makes the same angle with all the meridians; or, that the projected rhumb makes the same angle with the projected meridian, as the true rhumb makes with the true meridian upon the surface of the sphere. These two angles do apparently coincide, with regard to the eye placed as aforesaid; that is, they are *apparently* equal to the eye in that situation; and that they are also *really* equal, is evident from this lemma, viz. That the *real* and *apparent* bigness of any angle are the same when the eye is placed perpendicularly over either of its sides, or, when a perpendicular dropt from the eye to the plane of the angle falls upon either of its sides. Now this is the very case with regard to both the angles in question; for the perpendicular from the eye falls on the angular point of the angle on the sphere; and a perpendicular

cular from the eye falls on the meridian, which is one side of the angle on the tube: consequently, the real and apparent bigness of each of those angles is the same; and therefore, as they appear equal, they are really so. Q. E. D.

The improvement made by this projection in Mercator's chart, will be evident from the subsequent scholium.

‘ It does not appear (says Mr. West, or his editor) that Mercator, or Wright, ever thought of this projection; for the meridian line here is manifestly a line of *tangents*; whereas, in their projection, it is a *collection* of *secants*. It may be added, that Mercator's or Wright's chart is very faulty in the bearing of places; but in this, it is as true and correct as upon the globe itself. I shall therefore presume to say, that this naval planisphere, or sea chart, is the most useful for the purposes of navigation ever yet invented; it being better than Mercator's in one important respect, and equal to it in all others.

‘ There are three projections of the sphere, the orthographic, the stereographic, and the nautical; the two first of these are well known to mathematicians: the last was invented for the purposes of navigation, though hitherto a very imperfect and defective invention. The errors of the plain chart are corrected, in a great measure, by Mercator's or Wright's chart; though this latter is not a *true* projection of the sphere in any shape; nor indeed is it pretended to be such by Mr. Wright, one of its inventors, who represents it rather to be an extension of the spherical surface upon the inner side of the concave cylinder in which it is inclosed. Suppose (*e. g.*) the globe to be so inscribed in a cylindric tube as to touch it every-where in the equator, and consequently the axes of the globe and cylinder to coincide; then, suppose the tube to be of hard and unyielding substance, as of marble or the like, and the globe to be of a soft substance, as a bladder, and to enlarge itself as that does when blown, until the globular surface becomes a cylindrical one by applying itself to the internal or concave surface of the cylinder, both ways towards each pole; Mr. Wright supposes, all the parts of the spherical surface to increase uniformly in this extension; or, so as that the degrees of longitude or latitude every-where shall still continue to bear the same just proportion to each other, *i. e.* as radius to secant of latitude—Whereas, the true projection, (and which I apprehend will much better answer the purposes of navigation than either the plain chart or Mr. Wright's) is this, *viz.* Let the sphere be inscribed in a cylindric tube, as above; and let all the parts of the spheric surface be transferred to the concave cylindric surface, by right lines drawn from the center of the sphere: the consequence of which is, that, when the cylinder is opened and spread upon a plain,



plain, the meridians, parallels, and loxodromics, will be all projected in right lines, as in Mercator's or Wright's chart, but in different proportions. And, I take upon me to assert, that this is the first chart, or representation of the terraqueous globe, ever yet invented, in which the *meridians, parallels, and rhumbs,* are *justly and truly* projected in *right lines*; for the latter cannot be *so* projected in Mercator's.

We doubt not but this single specimen will impress our readers with a favourable opinion of Mr. West's abilities, which we could wish had been rewarded by a more liberal subscription, for the benefit of his widow and family.

ART. VIII. *The Works of James Thomson, with his last Corrections and Improvements. To which is prefixed, an Account of his Life and Writings. In Two Volumes. 4to. Pr. 2l. 12s. 6d. Millar.*

A Just taste, a delicate sensibility to the beauties of nature, an overflowing benevolence, and that subdued piety which ever accompanies innocence of manners, and sound understanding, render the memory of this favourite son of the muses, equally dear to posterity, as his person was to his contemporaries. Thomson is one of those happy poets, whose writings inspire personal love and esteem: devoid of all rancour, jealousy, and attempts to witty satire, they delight by their simplicity, and the picture which they exhibit of an amiable ingenuous mind. No poet ever more strongly painted the features and complexion of his soul in his writings, than Mr. Thomson; and though his fame, as a person of worth and genius, might be safely rested on this sole footing, yet, as his biographer justly observes, 'the desire which the public always expresses of a more intimate acquaintance with an eminent author, ought not to be disappointed, as it proceeds not from mere curiosity, but from affection and gratitude to those by whom they have been entertained and instructed.' To gratify this laudable curiosity, Mr. Murdoch, a gentleman remarkably qualified for this task, as well by his own taste and erudition, as by a long course of intimate friendship with the poet, has sketched the principal occurrences of his life, and the outlines of his character. This account of Mr. Thomson is prefixed to a splendid impression of his works, adorned with engravings of the author's head, taken from pictures drawn at different periods of his life, as well as with other plates, happily designed and well executed. We shall confine ourselves to the labours of the biographer, and indulge our curious readers with a few of the most interesting particulars of the author's life.

In

In the year 1700 Mr. James Thomson was born at Ednam, in the shire of Roxburgh. His father was minister of that place, highly respected for his piety and diligence in the pastoral duty. At an early age he put forth some blossoms of poetical genius, which procured him the notice of Sir William Bennet, and other gentlemen of that country, the most distinguished for taste and sentiment. After passing through the usual course of school education at Jedburgh, he was sent to the university of Edinburgh, where, in the second year of his admission, his studies were interrupted by the death of his father; which affected him so sensibly, that his relations still remember some extraordinary instances of his grief, and filial duty expressed on that occasion. Maternal love still, however, enabled him to prosecute his academical studies, until he not only finished the usual course, but was even distinguished and patronized as a youth of uncommon talents.

‘ About this time the study of poetry was become general in Scotland, the best English authors being universally read, and imitations of them attempted. Addison had lately displayed the beauties of Milton’s immortal work; and his remarks on it, together with Mr. Pope’s celebrated Essay, had opened the way to an acquaintance with the best poets and critics.’

However, as taste is the gift of nature, and cannot be communicated by rules, there were not wanting certain critics who animadverted on the inaccuracies of Mr. Thomson’s style, and those luxuriations inseparable from a juvenile fancy, while the fire and enthusiasm of the poet had entirely escaped their notice. This so much disgusted the young bard, that from that time he began to turn his views to London, where works of genius may always expect a candid reception, and due encouragement; and an accident soon determined him to execute this resolution.

‘ The divinity chair at Edinburgh was then filled by the reverend and learned Mr. Hamilton; a gentleman universally respected and beloved, and who had particularly endeared himself to the young divines under his care, by his kind offices, his candor, and affability. Our author had attended his lectures for about a year, when there was prescribed to him for the subject of an exercise, a psalm, in which the power and majesty of God are celebrated. Of this psalm he gave a paraphrase and illustration, as the nature of the exercise required; but in a style so highly poetical, as surprized the whole audience. Mr. Hamilton, as his custom was, complimented the orator upon his performance, and pointed out to the students the most masterly striking parts of it; but at last, turning to Mr. Thomson, he told him, smiling, that if he thought of being useful in the ministry,

ministry, he must keep a stricter rein upon his imagination, and express himself in language more intelligible to an ordinary congregation.

‘ This gave Mr. Thomson to understand, that his expectations from the study of theology might be very precarious; even though the *church* had been more his free choice than probably it was. So that having, soon after, received some encouragement from a lady of quality, a friend of his mother’s, then in London, he quickly prepared himself for his journey. And although this encouragement ended in nothing beneficial, it served for the present as a good pretext to cover the imprudence of committing himself to the wide world, unfriended and unpatronized, and with the slender stock of money he was then possessed of.

‘ But his merit did not long lie concealed. Mr. Forbes, afterwards lord president of the session, then attending the service of parliament, having seen a specimen of Mr. Thomson’s poetry in Scotland, received him very kindly, and recommended him to some of his friends: particularly to Mr. Aikman, who lived in great intimacy with many persons of distinguished rank and worth.’

Mr. Thomson’s reception wherever he was introduced, emboldened him to risque the publication of his *Winter*: in which he was kindly assisted by Mr. Mallet, then private tutor to the duke of Montrose. To this gentleman ‘ he likewise owed his first acquaintance with several of the wits of that time; an exact information of their characters, personal and poetical, and how they stood affected to each other.’

The poem of *Winter* first appeared in 1726; and from the universal applause it met with, secured to the author the patronage of all persons of taste, made his acquaintance solicited, and rendered him in a particular manner the favourite of some ladies of distinction; among whom were the countess of Hertford, Miss Drelincourt, afterwards viscountess Primrose, and Mrs. Stanley. But the chief advantage which he deduced from this publication was, that it brought him acquainted with Dr. Rundle, afterwards lord bishop of Derry, who received him into his intimate confidence and friendship, promoted his character, introduced him to his friend lord chancellor Talbot, and some years afterwards recommended him as a proper companion for the son of that nobleman, when he was sent to travel.

The expectations which our poet’s *Winter* had raised, were fully answered by the successive publication of the other *Seasons* of *Summer*, in 1727; of *Spring*, in the beginning of the succeeding year; and of *Autumn*, in the quarto edition of his works, in 1730. ‘ In that edition, the *Seasons* are placed in their natural



tural order; and crowned with that inimitable *Hymn*, in which we view them in their beautiful succession, as *one whole*, the immediate effect of infinite power and goodness. In imitation of the Hebrew bard, all nature is called forth to do homage to the creator, and the reader is left enraptured in silent adoration and praise.

‘ Besides these, and his tragedy of *Sophonisba*, written and acted with applause, in the year 1729, Mr. Thomson had, in 1727, published his poem to the memory of Sir Isaac Newton, then lately deceased; containing a deserved encomium of that incomparable man, with an account of his chief discoveries; sublimely poetical; and yet so just, that an ingenious foreigner, the count Algarotti, takes a line of it for the text of his philosophical dialogues, *Il Neutonismo per le dame*: this was in part owing to the assistance he had of his friend Mr. Gray, a gentleman well versed in the *Newtonian Philosophy*, who, on that occasion, gave him a very exact, though general, abstract of its principles.

‘ That same year, the resentment of our merchants, for the interruption of their trade by the Spaniards in America, running very high, Mr. Thomson zealously took part in it, and wrote his poem *Britannia*, to rouse the nation to revenge. And although this piece is the less read that its subject was but accidental and temporary, the spirited generous sentiments that enrich it, can never be out of season: they will at least remain a monument of that love of his country, that devotion to the public, which he is ever inculcating as the perfection of virtue, and which none ever felt more pure, or more intense, than himself.

‘ Our author’s poetical studies were now to be interrupted, or rather improved, by his attendance on the honourable Mr. Charles Talbot, in his travels. A delightful task indeed! endowed as that young nobleman was by nature, and accomplished by the care and example of the best of fathers, in whatever could adorn humanity: graceful of person, elegant in manners and address, pious, humane, generous; with an exquisite taste in all the finer arts.

‘ With this amiable companion and friend, Mr. Thomson visited most of the courts and capital cities of Europe; and returned with his views greatly enlarged; not of exterior nature only, and the works of art, but of human life and manners, of the constitution and policy of the several states, their connections, and their religious institutions. How particular and judicious his observations were, we see in his poem of *Liberty*, begun soon after his return to England. We see, at the same time, to what a high pitch his love of his country was raised.

by

by the comparisons he had all along been making of our happy well-poised government with those of other nations. To inspire his fellow-subjects with the like sentiments, and shew them by what means the precious freedom we enjoy may be preserved, and how it may be abused or lost; he employed two years of his life in composing that noble work: upon which, conscious of the importance and dignity of the subject, he valued himself more than upon all his other writings.'

Immediately after his return to England with Mr. Talbot, he was made secretary of briefs by the chancellor; a place which soon fell with his noble patron, and reduced Mr. Thomson from an easy competency to a state of precarious dependence, in which he passed the remainder of his life; 'excepting only the two last years of it, during which he enjoyed the place of surveyor-general of the Leeward Islands, procured for him by the generous friendship of lord Lyttelton.

Mr. Thomson's genius could not be depressed by the reverse of fortune on the death of the lord chancellor Talbot, that friend of genius, and patron of worth: 'he resumed with time, his usual cheerfulness, and never abated one article in his way of living; which, though simple, was genial and elegant. The profits arising from his works were not inconsiderable; his tragedy of *Agamemnon*, acted in 1738, yielded a good sum; Mr. Millar was always at hand, to answer, or even to prevent, his demands; and he had a friend or two besides, whose hearts, he knew, were not contracted by the ample fortunes they had acquired; who would, of themselves, interpose, if they saw any occasion for it.

'But his chief dependance, during this long interval, was on the protection and bounty of his royal highness *Frederick prince of Wales*; who, upon the recommendation of lord Lyttelton, then his chief favourite, settled on him a handsome allowance. And afterwards, when he was introduced to his royal highness, that excellent prince, who truly was what Mr. Thomson paints him, *the friend of mankind and of merit*, received him very graciously, and ever after honoured him with many marks of particular favour and confidence. A circumstance, which does equal honour to the patron and the poet, ought not here to be omitted; that my lord Lyttelton's recommendation came altogether unsolicited, and long before Mr. Thomson was personally known to him.

'It happened, however, that the favour of his royal highness was in one instance of some prejudice to our author; in the refusal of a licence for his tragedy of *Edward and Eleonora*, which he had prepared for the stage in the year 1739. The reader may see that this play contains not a line which could justly

justly give offence; but the ministry, still sore from certain past-quinades, which had lately produced the stage-act; and as little satisfied with some parts of the prince's political conduct, as he was with their management of the public affairs; would not risque the representation of a piece written under his eye, and, they might probably think, by his command.

' This refusal drew after it another; and in a way which, as it is related, was rather ludicrous. Mr. Paterson, a companion of Mr. Thomson, afterwards his *deputy*, and then his *successor*, in the general-surveyorship, used to write out fair copies for his friend, when such were wanted for the press or the stage. This gentleman likewise courted the tragic muse; and had taken for his subject the story of Arminius the German hero. But his play, guiltless as it was, being presented for a licence, no sooner had the *censor* cast his eyes on the hand-writing in which he had seen *Edward and Eleonora*, than he cried out, Away with it! and the author's profits were reduced to what his bookseller could afford for a tragedy in distress.

' Mr. Thomson's next performance was his *Masque of Alfred*; written, jointly with Mr. Mallet, by command of the prince of Wales, for the entertainment of his royal highness's court, at his summer-residence. This piece, with some alterations, and the music new, has been since brought upon the stage by Mr. Mallet: but the edition we give, is from the *original*, as it was acted at Clifden, in the year 1740, on the birth-day of her royal highness the princess Augusta.

' In the year 1745, his *Tancred and Sigismunda*, taken from the novel in *Gil Blas*, was performed with applause; and from the deep romantic distress of the lovers, continues to draw crowded houses. The success of this piece was indeed insured from the first, by Mr. Garrick and Mrs. Cibber, their appearing in the principal characters; which they heighten and adorn with all the magic of their never-failing art.

' He had, in the mean time, been finishing his *Castle of Indolence*, in two cantos. It was, at first, little more than a few detached stanzas, in the way of raillery on himself, and on some of his friends, who would reproach him with indolence; while he thought them, at least, as indolent as himself. But he saw very soon, that the subject deserved to be treated more seriously, and in a form fitted to convey one of the most important moral lessons.

' The *stanza* which he uses in this work is that of Spenser, borrowed from the Italian poets; in which he thought rhymes had their proper place, and were even graceful: the compass of the stanza admitting an agreeable variety of final sounds, while the sense of the poet is not cramped or cut short, nor

yet



yet too much dilated : as must often happen, when it is parcelled out into rhimed couplets ; the usual measure, indeed, of our *elegy* and *satire* ; but which always weakens the higher poetry, and, to a true ear, will sometimes give it an air of the *burlesque*.

‘ This was the last piece Mr. Thomson himself published ; his tragedy of *Coriolanus* being only prepared for the theatre, when a fatal accident robbed the world of one of the best men, and best poets, that lived in it.’

‘ His testamentary executors were, the lord Lyttelton, whose care of our poet’s fortune and fame ceased not with his life ; and Mr. Mitchell, a gentleman equally noted for the truth and constancy of his private friendships, and for his address and spirit as a public minister. By their united interest, the orphan play of *Coriolanus* was brought on the stage to the best advantage ; from the profits of which, and the sale of manuscripts, and other effects, all demands were duly satisfied, and a handsome sum remitted to his sisters.’

‘ Our author himself hints, somewhere in his works (the *Castle of Indolence*) that his exterior was not the most promising ; his make being rather robust than graceful : tho’ it is known that in his youth he had been thought handsome. His worst appearance was, when you saw him walking alone, in a thoughtful mood : but let a friend accost him, and enter into conversation, he would instantly brighten into a most amiable aspect, his features no longer the same, and his eye darting a peculiar animated fire. The case was much alike in company ; where, if it was mixed, or very numerous, he made but an indifferent figure : but with a few select friends, he was open, sprightly, and entertaining. His wit flowed freely, but pertinently, and at due intervals, leaving room for every one to contribute his share. Such was his extreme sensibility, so perfect the harmony of his organs with the sentiments of his mind, that his looks always announced, and half expressed, what he was about to say ; and his voice corresponded exactly to the manner and degree in which he was affected. This sensibility had one inconvenience attending it, that it rendered him the very worst reader of good poetry : a *sonnet*, or a copy of tame verses, he could manage pretty well, or even improve them in the reading : but a passage of Virgil, Milton, or Shakespeare, would sometimes quite oppress him, that you could hear little else than some ill-articulated sounds, rising as from the bottom of his breast.

‘ He had improved his taste upon the best originals, ancient and modern ; but could not bear to write what was not strictly his own, what had not more immediately struck his imagination,

tion, or touched his heart : so that he is not in the least concerned in that question about the *merit* or *demerit* of *imitators*. What he borrows from the ancients, he gives us in an avowed faithful paraphrase or translation; as we see in a few passages taken from Virgil, and in that beautiful picture from Pliny the Elder, where the course, and gradual increase, of the Nile are figured by the stages of man's life.

‘ The autumn was his favourite season for poetical composition, and the deep silence of the night the time he commonly chose for such studies; so that he would often be heard walking in his library, till near morning, humming over, in his way, what he was to correct and write out next day.

‘ The amusements of his leisure hours were civil and natural history, voyages, and the relations of travellers, the most authentic he could procure : and had his situation favoured it, he would certainly have excelled in gardening, agriculture, and every rural improvement and exercise. Although he performed on no instrument, he was passionately fond of music, and would sometimes listen a full hour at his window to the nightingales in Richmond gardens. While abroad, he had been greatly delighted with the regular Italian drama, such as Metastasio writes; as it is there heightened by the charms of the best voices and instruments; and looked upon our theatrical entertainments as, in one respect, naked and imperfect, when compared with the *ancient*, or with those of Italy; wishing sometimes that a *chorus*, at least, and a better *recitative*, could be introduced.

‘ Nor was his taste less exquisite in the arts of *painting*, *sculpture*, and *architecture*. In his travels he had seen all the most celebrated monuments of antiquity, and the best productions of modern art; and studied them so minutely, and with so true a judgment, that in some of his descriptions in the poem of *Liberty*, we have the master-pieces there mentioned placed in a stronger light perhaps than if we saw them with our eyes : at least more justly delineated than in any other account extant : so superior is a natural taste of the *grand* and *beautiful*, to the traditional lessons of a common *virtuoso*. His collection of prints, and some drawings from the antique, are now in the possession of his friend Mr. Gray of Richmond-Hill.

‘ As for his more distinguishing qualities of *mind* and *heart*, they are better represented in his writings, than they can be by the pen of any biographer. There, his love of mankind, of his country and friends; his devotion to the *Supreme Being*, founded on the most elevated and just conceptions of his operations and providence, shine out in every page. So unbounded was his tenderness of heart, that it took in even the brute creation : judge what it must have been towards his own species.

He is not indeed known, through his whole life, to have given any person one moment's pain, by his writings or otherwise. He took no part in the poetical squabbles which happened in his time; and was respected and left undisturbed by both sides. He would even refuse to take offence when he justly might; by interrupting any personal story that was brought him, with some jest, or some humorous apology for the offender. Nor was he ever seen ruffled or discomposed, but when he read or heard of some flagrant instance of injustice, oppression, or cruelty: then, indeed, the strongest marks of horror and indignation were visible in his countenance.

‘These amiable virtues, this divine temper of mind, did not fail of their due reward. His friends loved him with an enthusiastic ardour, and lamented his untimely fate in the manner that is still fresh in every one's memory; the best and greatest men of his time honoured him with their friendship and protection; the applause of the public attended every appearance he made; the actors, of whom the more eminent were his friends and admirers, grudging no pains to do justice to his tragedies. At present, indeed, if we except *Tancred*, they are seldom called for; the simplicity of his plots, and the models he worked after, not suiting the reigning taste, nor the impatience of an English theatre. They may hereafter come to be in vogue: but we hazard no comment or conjecture upon them, or upon any part of Mr. Thomson's works: neither need they any defence or apology, after the reception they have had at home, and in the foreign languages into which they have been translated. We shall only say, that, to judge from the imitations of his *manner*, which have been following him close, from the very first publication of *Winter*, he seems to have fixed no inconsiderable æra of the English poetry.’

The biographer does justice to Mr. Millar, ‘who has spared no expence to render this edition both beautiful and correct; and generously dedicates what profits may arise from it, to a funeral monument of his favourite author, and much-loved friend;’ which monument is actually erected. We could wish that the design of this monument had been engraved as a frontispiece to one of these volumes. Here is an instance of gratitude and friendship, that reflects equal honour on the author and bookseller, which we could wish to see more generally deserved and imitated.



ART. IX. *Continuation of the Complete History of England.* By T. Smollett, M. D. Vols. III. and IV. 8vo. Pr. 5s. each. Baldwin.

THE unusually rapid sale of this performance; in despite of the machinations of the proprietors of other works of a similar nature, is alone a strong presumption in favour of its intrinsic merit; though, as impartial critics, we would chuse to examine productions of genius by another standard than the public approbation, which is sometimes capricious and arbitrary. We have occasionally ventured to dissent from the general voice, and to recommend pieces to notice which were left undisturbed on the shelves of the publisher; but it always gives us peculiar satisfaction when we can, with the strictest regard to integrity, join with our readers in the just praises of an author. He is a wretched critic, indeed, who had rather display his talents by censure, than his taste and candour by applause. Sensible however of the hazards to which an historian of the most recent transactions is exposed, and the difficulty of procuring authentic intelligence with respect to every occurrence, we will not presume to examine facts, or to determine with that decisive importance, as if we pretended to infallibility; but confine ourselves to those particulars which relate to the address and genius of the writer, and are cognizable by every gentleman, scholar, and critic.

An elegance, perspicuity, and flowing ease of diction, peculiarly adapted to historical narrative, constitute the most striking excellence in the *Complete History of England*; nothing appears laboured, yet all is correct and chaste, as if it had undergone repeated revision. Every period expresses precisely the author's meaning, and will not admit of amendment. Frequently he deviates into a figurative style, merely for the sake of giving elevation and variety to his language; but his figures are so justly supported, that they always elucidate the subject, and display the powers of imagination, subdued by culture and keen discernment.

Nor is the composition at all inferior to the diction: every object is disposed in the most natural order, and a comprehensive view taken of the general state of Europe, that the reader may be led to the sources of British measures. The influence of operations in the different quarters of the globe, are shewn, and the conduct of individuals censured, or applauded, with that peculiar boldness which hath eminently distinguished this writer. Patriotism appears to be his sovereign principle; whence it is that he may be reputed guilty either of contradiction or of renouncing his principles, since we see the same minister ex-

toll'd for his strenuous endeavours to break continental shackles, and censured for tying the knot of G——n servitude harder than any of his predecessors.—But nothing can more clearly evince the impartiality of the historian than this very circumstance. It is measures, and not men, he praises or condemns; should his narrative represent inconsistencies in characters, they, and not the historian, are responsible. This may be termed painting from living nature, where the object necessarily appears more vivid and distinct than when placed at the distance of remote ages, and strikes the eye with those lights and shades wholly undistinguishable by a future copier, and distant spectator. After all, it must be confessed, that the most unbiassed integrity, and accurate judgment, cannot possibly steer so even a course, as to give equal satisfaction to contending interests and prejudices. Time alone can stamp the value of this performance, after the rancour of party-animosity is allayed, and those clouds of partiality, which now obscure the understanding, are dissipated. In vain, therefore, should we endeavour to extol or depreciate the merit of a work of which every Briton pretends to be a competent judge; for this reason we shall content ourselves with presenting our readers with such a specimen, as will confirm our judgment respecting the ability of the author. The extract of which we shall make choice, is alone sufficient proof that the historian has not deigned to lavish servile adulation even upon the sovereign, or to mingle in the venal crowd of unlamenting elegists.

‘ Thus died George II. at the age of seventy-seven, after a long reign of thirty-four years, distinguished by a variety of important events, and chequered with a vicissitude of character and fortune. He was in his person rather lower than the middle size, well shaped, erect, with eyes remarkably prominent, a high nose, and fair complexion. In his disposition he is said to have been hasty, prone to anger, especially in his youth, yet soon appeased; otherwise mild, moderate, and humane: in his way of living temperate, regular, and so methodical in every branch of private œconomy, that his attention descended to objects which a great king (perhaps) had better overlook. He was fond of military pomp and parade; and personally brave. He loved war as a soldier; he studied it as a science; and corresponded on this subject with some of the greatest officers whom Germany has produced. The extent of his understanding, and the splendour of his virtue, we shall not presume to ascertain, nor attempt to display;—we rather wish for opportunities to expatiate on his munificence and liberality; his generous regard to genius and learning; his royal encouragement and protection of those arts by which a nation

as at once benefited and adorned. With respect to his government, it very seldom deviated from the institutions of law; or encroached upon private property; or interfered with the common administration of justice. The circumstances that chiefly marked his public character, were a predilection for his native country, and a close attention to the political interests of the Germanic body: points and principles to which he adhered with the most invincible fortitude; and, if ever the blood and treasure of Great Britain were sacrificed to these considerations, we ought not so much to blame the prince who acted from the dictates of natural affection, as we should detest a succession of vice—m—rs, all of whom in their turns devoted themselves, soul and body, to the gratification of this passion, or partiality, so prejudicial to the true interest of their country.

The reign of George II. produced many revolutions, as well in the internal schemes of economy and administration, as in the external projects of political connexions; revolutions that exposed the frailties of human nature, and demonstrated the instability of systems founded upon convenience. In the course of this reign a standing army was, by dint of ministerial influence, ingrafted on the constitution of Great Britain. A fatal stroke was given to the liberty of the press, by the act subjecting all dramatic writings to the inspection of a licenser. The great machine of corruption, contrived to secure a constant majority in p——t, was overturned, and the inventor of it obliged to quit the reins of government. Professed patriots, resigned the principles which they had long endeavoured to establish, and listed themselves for the defence of that fortress against which their zeal and talents had been levelled. The management of a mighty kingdom was consigned into the hands of a motley administration, ministers without knowledge, and men without integrity, whose counsels were timid, weak, and wavering; whose folly and extravagance exposed the nation to ridicule and contempt; by whose ignorance and presumption it was reduced to the verge of ruin. The kingdom was engaged in a quarrel truly national, and commenced a necessary war on national principles; but that war was starved, and the chief strength of the nation transferred to the continent of Europe, in order to maintain an unnecessary war, in favour of a family whose pride and ambition can be equalled by nothing but its insolence and ingratitude. While the strength of the nation was thus exerted abroad for the support of worthless allies, and a dangerous rebellion raged in the bowels of the kingdom, the f——n was insulted by his m——rs, who deserted his service at that critical juncture, and refused to resume their functions, until he had truckled to their petulant humour, and



dismissed a favourite servant, of whose superior talents they were meanly jealous. Such an unprecedented secession at any time would have merited the imputation of insolence ; but at that period, when their s——n was perplexed and embarrassed by a variety of dangers and difficulties ; when his crown, and even his life, was at stake, to throw up their places, abandon his councils, and as far as in them lay, detach themselves from his fortune ; was a step so likely to aggravate the disorder of the nation ; so big with cruelty, ingratitude, and s——n, that it seems to deserve an appellation which, however, we do not think proper to bestow. An inglorious war was succeeded by an ignominious p——ce, which proved of short duration ; yet in this interval the English nation exhibited such a proof of commercial opulence, as astonished all Europe. At the close of a war which had drained it of so much treasure, and increased the public debt to an enormous burden, it acquiesced under such a reduction of interest as one would hardly think the ministry durst have proposed, even before one half of the national debt was contracted.

‘ A much more unpopular step was a law that passed for naturalizing the Jews ; a law so odious to the people in general, that it was soon repealed, at the request of that m——r by whom it had been chiefly patronized. An ill-concerted peace was in a little time productive of fresh hostilities and another war with France, which Britain began to prosecute under unfavourable auspices. Then the whole political system of G——y was inverted. The k—— of E———d abandoned the interest of that house which he had in the former war so warmly espoused, and took into his bosom a p——e whom he had formerly considered as his inveterate enemy. The unpropitious beginning of this war against France being imputed to the misconduct of the ad———n, excited such a ferment among the people as seemed to threaten a dangerous insurrection. Every part of the kingdom resounded with the voice of dissatisfaction, which did not even respect the throne. The k—— found himself obliged to accept of a m——r presented by the people, and this measure was attended with consequences as favourable as his wish could form. From that instant all clamour was hushed ; all opposition ceased. The enterprising spirit of the new minister seemed to diffuse itself through all the operations of the war ; and conquest every where attended the efforts of the British arms. Now appeared the fallacy of those maxims, and the falsehood of those assertions, by which former ministers had established and endeavoured to excuse the practices of c———n. The supposed disaffection, which had been insisted on as the source of parliamentary opposition, now in-  
tirely

irely vanished; nor was it found necessary to use sinister means for securing a majority, in order to answer the purposes of the administration. England, for the first time, saw a minister of state in full possession of popularity; the faithful servant of the crown, the universal darling of the people. Under the auspices of this minister, it saw a national militia formed, and trained to discipline, by the invincible spirit of a few patriots, who pursued this salutary measure in the face of unwearied opposition, discouraged by the jealousy of a c——t, and ridiculed by all the venal retainers to a standing army. Under his auspices it saw the military genius of Great Britain revive, and shine with redoubled lustre; it saw her interest and glory coincide, and an immense extent of country added by conquest to her dominions. The people, confiding in the integrity and abilities of their own minister, and elevated by the repeated sounds of triumph, became enamoured of the war, and granted such liberal subsidies for its support, as no other minister would have presumed to ask, as no other nation believed they could afford. Nor did they murmur at seeing great part of their treasure diverted into foreign channels; nor did they seem to bestow a serious thought on the accumulating load of the national debt, which already exceeded the immense sum of one hundred and twenty millions.

‘ In a word, they were intoxicated with victory; and as the king happened to die in the midst of their transports, occasioned by the final conquest of Canada, their good humour garnished his character with a prodigality of encomiums. A thousand pens were drawn to paint the beauties and sublimity of his character, in poetry as well as prose. They extolled him above Alexander in courage and heroism, above Augustus in liberality, Titus in clemency, Antoninus in piety and benevolence, Solomon in wisdom, and St. Louis in devotion. Such hyperbolical eulogiums serve only to throw a ridicule upon a character, which may be otherwise respectable. The two universities vied with each other in lamenting his death, and each published a huge collection of elegies on the subject: nor did they fail to exalt his praise, with the warmest expressions of affection and regret, in the compliments of condolance and congratulation which they presented to his successor. The same panegyric and pathos appeared in all the addresses, with which every other community in the kingdom approached the throne of our present sovereign; insomuch that we may venture to say, no prince was ever more popular at the time of his decease. The English are naturally warm and impetuous; and, in generous natures, affection is as apt as any other passion to run riot. The sudden death of the king was lamented as a na-

tional misfortune by many, who felt a truly filial affection for their country; not that they implicitly subscribed to all the exaggerated praise which had been so liberally poured forth on his character; but because the nation was deprived of him at a critical juncture, while involved in a dangerous and expensive war, of which he had been personally the chief mover and support. They knew the burden of royalty devolved upon a young prince, who, though heir-apparent to the crown, and already arrived at the years of maturity, had never been admitted to any share of the administration, nor made acquainted with any schemes or secrets of state. The real character of the new king was very little known to the generality of the nation. They dreaded an abrupt change of measures, which might have rendered useless all the advantages obtained in the course of the war. As they were ignorant of his connexions, they dreaded a revolution in the ministry, which might fill the kingdom with clamour and confusion. But the greatest shock occasioned by his decease was undoubtedly among our allies and fellow-subjects in Germany, who saw themselves suddenly deprived of their sole prop and patron, at a time when they could not pretend, of themselves, to make head against the numerous enemies by whom they were surrounded. But all these doubts and apprehensions vanished like mist before the rising sun; and the people of Great Britain enjoyed the inexpressible pleasure of seeing their loss repaired in such a manner, as must have amply fulfilled the most sanguine wish of every friend to his country.

• The commerce of Great Britain continued to increase during the whole course of this reign; but this increase was not the effect of extraordinary encouragement. On the contrary, the necessities of government, the growing expences of the nation, and the continual augmentation of the public debt, obliged the legislature to hamper trade with manifold and grievous impositions: its increase, therefore, must have been owing to the natural progress of industry and adventure, extending themselves to that farthest line or limit beyond which they will not be able to advance: when the tide of traffic has flowed to its highest mark, it will then begin to recede in a gradual ebb, until it is shrunk within the narrow limits of its original channel. War, which naturally impedes the traffic of other nations, has opened new sources to the merchants of Great Britain: the superiority of her naval power hath crushed the navigation of France, her great rival in commerce; so that she now supplies, on her own terms, all those foreign markets at which in time of peace she was undersold by that dangerous competitor. Thus her trade is augmented to a surprising pitch; and this great augmentation alone has enabled her to maintain the war at

such



such an enormous expence. As this advantage will cease when the French are at liberty to re-establish their commerce, and prosecute it without molestation, it would be for the interest of Great Britain to be at continual variance with that restless neighbour, provided the contest could be limited to the operations of a sea-war, in which England would be always invincible and victorious. Foreign nations will doubtless be surprised to learn, that above eight thousand ships are employed by the traders of Great Britain; and that the produce of the sinking fund, which is the overplus produced by all the different funds appropriated to defray the interest of the national debt, exceeds annually three millions sterling.'

The subsequent view of religion, learning, mechanic arts, and the progress of genius, is exceeding masterly; but to quote it would be unnecessary, as we are already anticipated by a variety of periodical publications.

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ART. X. *Adhesions, or Accretions of the Lungs to the Pleura, and their Effects on Respiration considered, both with respect to Theory and Practice, in a Letter to Dr. George Baker, Fellow of the Royal College of Physicians in London, and F. R. S. 8vo. Pr. 1s. Becket and De Hondt.*

WE have met with repeated occasions to applaud the zealous endeavours of Dr. Flemyng, to promote the interests of the healing art; and he hath now furnished us with a fresh opportunity of doing justice to his perseverance. The subject indeed is of some importance, as it is still matter of debate among the learned; but this is more than we can say of the doctor's pamphlet, as he has advanced nothing decisive, or indeed offered more than physiological conjecture, supported by some ingenious observations, on cases deduced from that repository of medical remarks, the *sepulchretum* of the learned and diligent *Bonetus*. Boerhaave, and his celebrated disciple Haller, differ about the effects produced by adhesions, or accretions of the lungs, on respiration. The former affirms, that in certain circumstances they create a difficulty of breathing and asthma, while the latter is as positively of opinion no such effect can arise from this cause; and he confirms his sentiments, not only by physiological reasonings, but by certain anatomical remarks, which seem to determine clearly in his favour. Having evinced that no elastic air, of the nature of our atmosphere, is lodged within the cavity of the sound living human body, between the lungs and the internal surface of the pleura, he concludes, "that by the converse of this proposition, as air, when  
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it gets between the lungs and *pleura*, suppose from penetrating wounds of the *thorax*, is hurtful to respiration, by a parity of reason the adhesion of that *viscus* to the *pleura* is not in the least detrimental to it, because it excludes all interposition of air, and does not permit the lungs to recede from the *pleura*. It hath been observed above (to wit, p. 121, and 122, of the same volume) that such adhesions are extremely frequent in grown-up persons. In the *dorcas* (antilope) a swift animal, the lungs were found adhering to the *pleura* by the Paris academicians. And like instances have been met with, and are recorded by many authors of the best credit, (who are cited in the note) in the bodies of malefactors, that were executed, and others, who immediately before their death breathed freely and well: inso-much that it has been long the opinion of several celebrated practitioners (whose names are likewise set down at the bottom of the page) that such adhesions are entirely harmless."

On the other hand Boerhaave, besides asserting that such adhesions are frequently found in asthmatic subjects, supports his opinion by arguments, deduced from the nature of respiration, and the structure and situation of the parts immediately concerned in that function. In his *Institutes* he specifies broad accretions of the lungs to the *pleura*, as one of the multifarious causes of dyspnœa or asthma. In his *Prelections*, published by Haller, he observes, in explaining this passage, "that in such a situation, while the thorax is enlarging, during inspiration, the lungs cannot descend and follow the diaphragm; whence an incurable difficulty of breathing arises." Besides, Dr. Flemyng quotes another passage from the same great writer's public lectures, in which he alledges, "the reason why the lungs do not adhere to the *pleura*, in a natural state, is because there is then a moisture interposed between them; where that is wanting, accretions are formed; and these patients, before their death, labour under intolerable asthma."

To these sentiments our author seems to incline, though he does not presume to determine positively between writers of so great eminence. After some general remarks on the action of the intercostal muscles in respiration, and insisting upon the authority of Haller himself, that no elastic air is interposed between the surfaces of the lungs and *pleura*, he observes, "that supposing there are broad close adhesions, or rather accretions of the lungs to the *pleura*, and particularly in the lower and under part of the *thorax*, near where the action of the diaphragm is exercised; in that case the lungs, during inspiration, cannot descend so freely, and so far as if they were wholly detached. At the same time the diaphragm, it would appear, cannot have its full scope of play, because there will be a less

quantity

quantity of air drawn into the *thorax*, the lungs not being so much inflated, as they are when in a free natural state. And when the *thorax* is as much enlarged as the descent of the lungs will permit, inspiration breaks off; the diaphragm ceases to act, and expiration succeeds. But while that goes on, the diaphragm cannot be pushed so freely and far into the *thorax* as in a sound state, by the muscles of the *abdomen* pressing the stomach and liver against it, because the lungs being fixed to the *pleura* must in some measure resist its ascent: so that, it would appear, the motion of that important muscle must be cramped in both stages of breathing. Now as the diaphragm in a natural state contributes more to the change of the capacity of the *thorax* than all the other causes put together, it would seem almost certain, that when its motion both upwards and downwards is thus confined, the due facility of respiration must be proportionably clogged and impaired.

• The greatest difficulty attending this opinion arises from broad and close adhesions of the lungs to the *pleura* having not been seldom met with in bodies where respiration had not been observed to be affected at all. And particularly the argument drawn from the antelope appears to me so very cogent, that if there was reason to believe such adhesions are natural to that swift species of animals, I should give it up as altogether untenable. But looking into Pitfield's translation of the French memoirs (for the original is hard to come at in the country) I there find it expressly remarked that they were found only in one antelope out of five that were opened. They therefore may be fairly deemed morbid, and for that reason the inference drawn from them seems to lose the principal part of its strength.

• But let us try what may be further offered towards solving, or at least softening this difficulty. There is most certainly a considerable latitude even in good and laudable respiration; and many degrees intervene between the most perfect kind of breathing, such, for example, as is requisite in the swift runner of a long race, the tumbler and the posture-master; and that which may be tolerably commodious in a sedentary life, in corpulency, or in old age; so that there may subsist impediments to the former without remarkably incroaching upon, or hindering the latter; and accretions of the lungs to the *pleura* may be one species of them. There are a great many conditions necessary to constitute faultless respiration; and if one only is wanting, while all the rest remain in high perfection, the inconvenience arising from that defect may be scarce, if at all perceptible. I have seen a sheep, while it was dragging to slaughter, exert great agility, as well as strength, in order to save itself, discovering no signs of confined or impaired respiration. When it  
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has been killed there have appeared in its lungs, great numbers of hydatids, many of them of the size of small cherries. And butchers inform me that this appearance is frequent. Will it thence follow that such tumors are not to be numbered amongst the causes of *dyspnœa*? See in the *Sepulchretum* of Bonetus an observation perfectly apposite here; in which such hydatids were the sole cause of an intolerable *dyspnœa* in a great cardinal, which proved fatal.

‘ We took notice above that women use the diaphragm in respiration less than men. This is a most wise provision in nature, as it enables them during pregnancy, especially in its last months, to breathe commodiously, tho’ the diaphragm then can scarce act all, being so strongly pressed upwards by the distended uterus. It would therefore appear highly probable, that accretions of the lungs to the *pleura* are attended with much less inconvenience in the female, than in the male sex.

‘ Moreover it may be alledged that when such accretions are formed very early in life, while the ribs and their cartilages are ductile and flexible, and in consequence the *thorax* is more easily dilatable by the action of the intercostal muscles, their bad effects will be less, than when they first take place in advanced years, when all the parts are more stiff and rigid, and less obedient to the efforts of the moving powers. In such a case a boy may gradually be accustomed to breathe as girls do, that is to supply the deficiency of the motion of the diaphragm by a greater rising of the ribs and *sternum* in inspiration; and that habit in time may become natural.

‘ Lastly, It may be added that they will be less hurtful when they are formed very slowly, than when brought on in a very short time, as by a pleurisy or a peripneumony. In the latter case the constitution will be as it were surprised, and greater disturbances ensue. In the former, it will gradually accommodate itself to the evil, and use the best means in order to mitigate its bad consequences, within the power of its own organisation.’

This reasoning he endeavours to establish by some observations recorded in the *Sepulchretum* of Bonetus, which, however, he is sensible, do not amount to conviction. Nor are the practical inferences deduced, any more precise or satisfactory. The subsequent extract will give a sufficient idea of the whole tendency of the pamphlet, and the instruction which the practitioner may expect from this publication.

‘ I have been (says Dr. Flemming) at some pains to think of ways and means to remove the accretions of the lungs to the *pleura*; which, if they should not be able to disengage them, yet may render them looser and more flexible; and so productive

tive of lesser inconveniencies. If this could be effected, it would be more than palliating, it would be substituting a less disease in the room of a greater; and perhaps with a proper regimen enable the patient to hold out years. A remarkable diminution of the *dyspnœa*, tho' falling considerably short of perfect freedom of breathing, may be tolerably comfortable, and perhaps grow better in time. I shall lay before you what occurred to me in this research.

' Perusing Dr. Störk's treatises on the virtues of *cicuta*, we find that schirruses and cancers, tho' firmly adhering to the ribs and *sternum*, so as to seem growing to them, and unmoveable every way, have been often cured by its extract. As the cure goes on, the tumors become more and more moveable; and at length are found perfectly loose and free. Now while they are fixt firmly to the adjacent bones, it would appear there is some kind of adhesion of the membranes at their bottoms to those, which cover the bones, pretty much of the nature of the accretions of lungs to the *pleura*: and therefore I should think it highly reasonable to give that extract a fair trial, either by itself, or joined to other resolvent and penetrating medicines, where it is apprehended that such accretions make a considerable part of the disease.

' I am the more inclined to expect relief from this remedy, because I find it observed that there is sometimes a viscid humour about the *pleura* and membrane of the lungs, which, it would appear, lays the foundation of the accretions. In a case recorded by Bonetus from Salmuth, to wit, the fourth of the nine already referred to, it is said, "That in the emperour Ferdinand the lungs adhered to the *pleura* by a viscid *pituita*, which afterwards became *gypseous*." And Valcarengus, a celebrated physician of Cremona, in his elaborate observations on epidemical distempers, relates, that upon opening the bodies of many, who died of malignant pleurifies then raging, he found the external membrane of the lungs as it were plastered over with a viscid substance, as with a new coat, which was sometimes more than an inch thick. The patients expectorated very little, and breathed with difficulty. Their inspiration was more uneasy than their expiration. But, as the extract of *cicuta*, according to Störk's observations, is found to be the most powerful resolvent of all medicines yet known, may it not be tried in such cases? If the glutinous humour, cementing the accretions, be attenuated and dispersed, may they not be rendered more flexible and yielding, and therefore at least more tolerable, if not completely cured? May not the cohering membranes, made thicker through obstruction, when they are become more permeable, become likewise thinner, and therefore more ob-

quious to the motion of the diaphragm? But this I only throw out as a hint at present; submitting it to the candid and intelligent.'

He concludes with hinting some conjectural reasons, why the extract of cicuta hath been found less efficacious in the trials made in this country, than is reported by Dr. Störk, of the experiments made at Vienna; and advises, that extracts of cicuta should be made at the close of the month of May, or the beginning of June.—What share of additional reputation may accrue to Dr. Flemyng from this seemingly premature epistle, we shall leave to time to determine.

ART. XI. *A Report of some Proceedings on the Commission of Oyer and Terminer and Goal Delivery, for the Trial of the Rebels in the Year 1746, in the County of Surry and of other Crown Cases. To which are added, Discourses upon a few Branches of the Crown Law. Fol. Pr. 1l. 5s. Withers.*

THE subject of this book is equally useful to the law-student, and entertaining to the scholar or gentleman. The reports and cases are stated with great clearness and brevity; and the judicious compiler's observations such as evince his knowledge of the crown law, and profound reflection. The discourses annexed to the reports especially, demonstrate a fund of good sense and knowledge; and the remarks on some passages in the History of the Crown Pleas, by the justly esteemed lord chief justice Hale, are such as ought to be carefully perused by all who may have been seduced into notions unfavourable to the principles of the present happy establishment, by the authority of so great a writer and lawyer.

We cannot sufficiently recommend the learned author's discourses on high treason, manslaughter, accomplices in treason, or aiders and abettors in felony, as opening all the sources of common and statute law, of the laws of nature, principles of morality, and sound reason. With respect to the utility of the subject, we need only quote the words of the preface, which will at the same time convey a favourable idea of the author's understanding.

'If what I have offered (says he) may serve to remind gentlemen of rank and character in the profession, of what their own reading and experience may have suggested; and at the same time to lead young gentlemen into a right method of arranging their ideas, and reducing what they read or hear to the well-known principles of law and sound policy, my end as far as regards the profession will be answered.

• But



‘ But I confess my views were carried something further.

‘ The learning touching these subjects is a matter of great and universal concernment. It merits, for reasons too obvious to be enlarged on, the attention of every man living. For no rank, no elevation in life, and let me add, no conduct how circumspect soever, ought to tempt a reasonable man to conclude that these inquiries do not, nor possibly can, concern him. A moment’s cool reflection on the utter instability of human affairs, and the numberless unforeseen events which a day may bring forth, will be sufficient to guard any man conscious of his own infirmities, against a delusion of this kind. Those therefore whose birth or fortunes have happily placed them above the study of the law *as a profession* will not be offended if I presume that discourses on these subjects, in preference to every other branch of the law, demand *their* attention.’

The author’s method will appear from what follows :

‘ I have in a few instances (says he) taken the liberty of subjoining to the report of the case some observations of my own, by way of proof or illustration, and sometimes of censure. I make no apology for this freedom. I wish the ablest of our reporters had more frequently taken the same.

‘ In reporting the arguments of council or the opinion of the judges, I have not scrupulously followed the stile and method of the speaker. I hope however the reader will do me the justice to believe, that the substance of what was delivered is faithfully reported, but for the most part in my own words. Every defect therefore in point of method or expression which the reader will meet with, I alone am answerable for. Though I flatter myself the learned gentlemen whose sentiments I have delivered in my own stile and method will not often find themselves or their characters greatly wronged in that respect.

‘ The discourses which follow the report were, for the most part, written some years ago, at different times ; as leisure served or inclination led me in the choice of my subject.

‘ I never intended to travel through a regular system of the crown law. It is a journey not to be undertaken by any man in a public employ, and already far advanced in years. I am therefore content to make myself accountable for a few plain discourses upon some of the more interesting branches of that part of the law, and of the most general concernment. I mean such parts of the statute of treasons which I have considered, many I have purposely omitted, and the doctrine of homicide in all its branches.

‘ I have in the prosecution of these subjects endeavoured rather ground myself upon principles of law and sound policy than on the bare authority of former writers ; who will frequently

frequently be found contradicting each other, *and sometimes themselves.*

‘ I have endeavoured likewise to clear up a few points which have long lain under some obscurity. And where I differ from authors whose merit I acknowledge, and whose memory I highly value, I always do it with diffidence; and never without offering my reasons, which are submitted to the judgment of the learned.

‘ The MSS. cited in the following papers, I am satisfied are genuine. Copies of them are in many hands. And I doubt not the citations will appear to have been faithfully made. If the freedom I have taken with them needeth any apology, they have been of considerable service to me; they have given me light upon many points, which the printed reports do not afford; and they are the remains of gentlemen eminent in the profession. For these reasons I was unwilling they should be wholly lost to the public.’

It would be presumption in us, who do not pretend to a competent knowledge of the subject, to speak decisively upon the execution of this volume; this however we may affirm, that we were much entertained and instructed in the perusal, many of the reports and cases being of such a nature, as cannot but strongly interest the passions.

#### FOREIGN ARTICLES.

ART. XII. *Essais sur divers Sujets Interessans de Politique et de Morale.* 8vo. Paris.

**T**HIS is an ingenious free-spirited writer, who has happily imitated the manner, and adopted that peculiar boldness of sentiment, which hath long distinguished a celebrated essayist of our own country. Less fond, however, of paradox and system, he is little scrupulous about connecting his thoughts to support any particular hypothesis. They are set down as they occurred, without appearing to have any other object in view than the discovery of truth. In the first essay, a very distinct but concise account is given of the rise and progress of philosophy, which he traces through the different ages and nations in which it flourished. Philosophers were the first legislators. In all infant republics, the most eminent for moral and political knowledge enjoyed the privilege of framing laws, which at first were few and simple, but extended themselves in the progress of society, and as human affairs became more complicated. It was this circumstance that disjoined politics and philosophy. All who aspired at honour and authority, applied themselves

themselves to public affairs, while a few, less ambitious and restless, contented themselves with communicating new truths to their countrymen, which they drew from the stores of science, or discovered by dint of reflection. From this separation arose the corruption of government and of science: policy consisted in intrigue and machination, and philosophy dwindled into sophistical jargon; the former wanted the assistance of abstract speculation; the latter, of active knowledge. To this day they have not been thoroughly reunited. A certain contemplative timidity, averse to public life, is still the characteristic of the seats of learning; and statesmen despise that knowledge which they imagine of little use beyond the limits of a college.

Our author very justly censures the little attention given to modern education. The youth of the first quality are intrusted to the care of pedants, instead of philosophers acquainted with human nature. They are taught to make Latin verses, when they ought to be instructed in useful knowledge, and those maxims of philosophy, which would enable them to pass thro' life with reputation. With the ancients this was a principal object; the youth were entrusted to the care of a sage, who had distinguished himself in the capacity of a statesman or general. The greatest regard was paid to the purity of their morals, vigour of body, and instruction of their minds; and all education had a direct tendency to active life, and the production of useful members of society. 'Let this trifling age remember, that Agésilas was bred under Xenophon, Dion under Plato, Phocion under Xenocrates, and that Alcibiades was formed by the precepts of the illustrious Socrates.' The fostering hand of Cicero reared up divers celebrated Romans; Plutarch could boast of his pupil Trajan, and Longinus of his Zenobia, the glory and the pattern of female wisdom. 'Let these celebrated personages be compared with our modern tutors and preceptors, and the effects and difference be maturely weighed, would it dishonour the retirement of a Tassin, or a Chesterfield, to employ it in communicating the knowledge acquired by experience, and pointing out to a few disciples the *true œconomy of life*.' An elegant compliment, in which our author probably alludes to the celebrated letters of the Swedish minister, and a small treatise, supposed to be written by the British nobleman. 'The most sudden and happy changes may be expected, when philosophers are cherished and esteemed by sovereigns. Have we not therefore room to hope for a speedy reformation, when we already behold a respectable throne, filled by a prince who is himself a philosopher; a prince, whom the profound study of wisdom has rendered the greatest statesman and general of his



age; a prince who unites the sublime with the amiable qualities, and who joins the genius and valour of Cæsar, to the abilities of Julian, and the virtues of Antoninus."

With this energetic compliment to the Prussian monarch, our author closes the first essay, in which he rather displays a fund of lively polite sentiment, than of deep philosophy. The second essay is more abstracted and ingenious. Here he traces the sources of the passions of love and jealousy, in a manner equally instructive and entertaining; but we shall be able to convey only a faint idea of the original by an abstract. Love, he observes, is composed of a natural desire to propagate the species, and an irresistible propensity to society. A man is seldom determined by beauty in his choice of women; he is chiefly engaged by that sweetness of countenance, amiableness of behaviour, and nameless attraction, which promise felicity in the friend and companion.

It must be observed, that our author is here talking of the more considerate and sensible part of mankind. Love, thus dependent on society, must vary in the mode agreeable to the fluctuations and changes in government. In newly formed societies, notions of property are neither constant nor distinct: women, as well as goods, are almost common; such is the state of savages. When manners become more subdued and softened, when the spirit of property is introduced, we are as desirous of the exclusive enjoyment of the object of our passion, as of the sole property of a house or field. The social virtues gradually disclose themselves; the charms of friendship are united with the ardor of love; and this passion becomes the surest guide to virtue and rational happiness. In the progress of society arts are cultivated, wealth encreases, luxury succeeds, morals degenerate, decency vanishes, and that excess of dissipation and pleasure, which tends to confound all ideas of property, renders women a second time almost common. Such is the circle in which this passion moves, and with it the public happiness.

The form of government, our author observes, as well as the progress of society, determines the manners of a people. It does so in general, we allow the ingenious writer, but it would be impossible to account for all the phenomena of national character, even from these causes joined to the influence of climate. Something must be ascribed to the particular cast and formation of the soul, as it comes from the hands of the Creator, which is no less observable in the rational than in the brute creation. In well regulated societies, proceeds the author, an intercourse between the sexes is not much cultivated. The women live virtuous and retired; the idle and dissolute among the men are forced to have recourse to abandoned prostitutes. This

was the case with the Greeks and Romans, while liberty flourished; and thus it is with the British nation, the successors to Greek and Roman freedom. Where despotic power prevails, women are slaves, and the meanness of their education disqualifies them from exerting a solid or constant attachment. In monarchies public affairs are in the hands of a few persons; want of occupation, and the liberty which women naturally enjoy under such a government, produces a free and lively intercourse between the sexes. Intrigue is the general employment, and gallantry the sovereign passion. Permanent affection is exploded; love is no longer treated in a serious manner; and that levity remarkable in amours, soon extends itself to the most important affairs. The taste for virtue, which requires perseverance and constancy, declines; nor is this freedom of intercourse even productive of true politeness. We become polite only by conversing with those we esteem, whose virtue inspires awe, confounds self love, and blasts the effects of pride.

In the same manner this ingenious writer fixes the origin of jealousy in the general ideas entertained of property. It is the spirit of property which makes us covet the exclusive possession of whatever we claim as our own. The effects of jealousy differ in different countries, and at different periods in the same country. A small tract of country in Africa, separates nations subjected to all the rage of jealousy, from others who take pleasure in lending their wives to their friends, and to strangers. The modern Italians are remarkable for their jealousy, tho' not the least vestige of this disposition can be traced from the writings of their ancestors. This is a mistake of the writer, as is evident from Ovid, Horace, Catullus, Tibullus, and Propertius, as well as from many instances quoted by historians. However, it must be confessed, that the Romans were by no means tainted with jealousy as a nation, though numberless instances may be collected from individuals. To solve this phenomenon, recourse must be had, as our author thinks, rather to moral than to physical causes. The members of a society, says he, where the spirit of property is not firmly established, cannot apply that idea to the possession of women. Savages who have no fixed notion of property, are unacquainted with the passion of jealousy. It was easy for Lycurgus, after having introduced a community of goods, to establish likewise a community of women. Where the form of government tends to freedom, the fair sex will be less addicted to jealousy. The contrary will happen in countries of slavery, where men, after the example of the sovereign, abuse with impunity the privileges which property bestows. This effect will be still more remarkable, if polygamy be joined to despotism; but where freedom and wealth

have introduced luxury, vice, and immorality, jealousy is unknown; and the women, following the example of the men, become almost common. A wise man will give himself no uneasiness about a person he despises, or persist in endeavours to preserve a treasure precarious. The few doomed to feel the effects of this exploded passion, become ridiculous.

The author goes on to shew the influence of jealousy in the national character. A people tainted with the poison of jealousy, will be melancholy, cruel, suspicious, and revengeful. On the other hand, where the general dissoluteness and depravity of manners, banishes jealousy, the people become still more corrupt and vicious. Shame will no longer restrain the violence of desire; mutual confidence, attachment, and esteem between the sexes, will be neither practised nor approved. The legal union of men and women will fall into contempt and ridicule, and the corruption consequent on celibacy, must follow. It is observable that the ingenious author keeps always in view the reigning manners in his own country, of which he seems to entertain but a very indifferent opinion.

The subject of the next dissertation is more practical and useful. Here the author considers those peculiar circumstances and projects, which have chiefly contributed to work an intire change on the face of the globe. Among the most powerful of these, he mentions the cultivation of the earth and the art of husbandry. The English (says he) demonstrate, that agriculture is the only solid foundation of populousness, commerce, riches, and power. It is well known that England owes its progress in that art to the instructions and example of Hartlib, the friend of the great Milton. Thus have the endeavours of a private person contributed to the greatness of his country.

The essayist vindicates the character of a projector, by shewing, that most of those great designs, which have promoted the felicity and power of different nations, were originally proposed by some speculatist, regarded possibly in his own time as a visionary. One of the best projects ever executed, he says, was that of Oliver Cromwell, who made patriotism itself the instrument of enslaving a free people. He speaks with the highest encomiums of that wild project of Vauban's, who, in the desperate state of Philip the Fifth's affairs in Spain, advised that monarch to remove the seat of his empire to America. Had this scheme been pursued, our author thinks our arts, manufactures, and commerce, would have been transplanted to that quarter of the globe, and Europe reduced to its ancient ignorance and barbarism:—a consequence to which we can by no means accede. He vindicates, with great justice, the conduct of the Jesuits in Paraguay. They are accused, says he, of immoderate



derate ambition ; but what can be a finer project, or more conducive to the happiness of humanity, than assembling into a regular community, savages who were dispersed wild in woods, caves, and forests ; of checking their cruel wars, softening their manners, enlightening their minds, opening to their souls a prospect of the felicities promised by the gospel, and forming them into a society, which emulates the golden age in simplicity, purity, equality of individuals, and community of property ? Do not these projectors deserve to be called the restorers of primæval happiness, the legislators of human felicity ? and is not ambition, productive of so much good, a noble and virtuous passion ? The subsequent reflections on husbandry, and the importation and cultivation of exotic natural productions, is sensible and specious ; but many of the particulars specified, we fear, cannot be reduced to practice. He speaks of a plant of a dark green colour, a native of France, from which indigo might be produced by fermentation ; but he neither mentions the name of the plant, nor describes it so explicitly, as to convey any idea of it to the reader. How, in the present state of things, a commerce merely internal, can render a state great and powerful, is beyond our comprehension ; nor does the instance, which the author gives of Japan, at all answer his purpose ; for that island carries on a great trade with China, other parts of the continent, and with the Dutch.

We cannot avoid quoting the following reflections : The annals of mankind furnish not a single example of a wealthy commercial people, immersed in luxury, which was distinguished either for its knowledge or achievements. Persia, so famous for its riches and luxury, cannot instance one person whom history has deigned to record. The opulent city of Tyre contained numbers of merchants, but no shining character. Carthage was the seat of cruelty, perfidy, and barbarism. The philosophers who flourished in Alexandria, were all foreigners. The rich Marseilles produced only one man worthy of being transmitted to posterity. Ancient Greece, though barren, poor, and destitute of trade, was the nursery of great men. The æra of the glory and happiness of a nation, is seldom that of its greatest wealth and luxury ; the first rather succeeds times of trouble, civil wars, and intestine commotion, when personal merit has an opportunity of displaying itself uncontrouled. A singular nation, indeed, the English, are an exception to this rule ; but they are indebted for that advantage to the excellence of their constitution, which tempers, hitherto, the baneful effects of an immense commerce, but which cannot continue to do so long, (long may the time be before this prediction is fulfilled.) Moderate traffic, continues our author, may increase popu-

populousness, by the facility of procuring subsistence; but the excess of commerce must be prejudicial, because it diminishes the number of husbandmen; the original source of wealth and happiness.—Had the author cast his eyes upon Holland, a barren country, gained out of the sea, he would find reason to alter his sentiments.—The fact, however, he alledges, is past all doubt with respect to France, Spain, and even England, in comparison to the fifteenth century.

In the latter part of the dissertation, he seems to have Mr. Hume in his eye, as he endeavours to refute most of the ingenious arguments advanced by that writer, in his Essay on the Effects of Luxury. Upon the whole, there are many disputable positions in our author; but, on the whole, this performance must be confessed equally original and beautiful in the sentiment and diction. From his preface we have reason to expect a future publication of the same nature, of which we wish heartily the completion.

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ART. XIII. *Reflexions Critiques sur le Système de l'Attraction, avec une Nouvelle Idée sur la Précession des Equinoxes, sur le Temps et sur la Pesanteur. Par M. Maffiere. 8vo. Amsterdam.*

TO revenge their repeated defeats and losses in the field, the French are making daily attacks upon the British literature and philosophy; but hitherto with little success. Imagining they shall be able to replace the faded laurel with fresh gathered bays, they make continual assaults upon that glorious monument of genius erected by the great Newton, and have been shamefully baffled in every attempt. Mr. Maffiere is not more fortunate than the adventurers who preceded him; nor need we be surprised at his failure, as he assures us, that he has not been regularly trained to the art which he professes; which, indeed, is evident from the strange manner in which he makes his approaches. He informs the reader of little less than that his book is the joint issue of indolence and ignorance; that he has written upon scientific matters without any knowledge of science; and assaulted the Newtonian philosophy, without knowing any more of the principles than are contained in the superficial elements of Mr. Voltaire. "For my part, says he, who am no calculator, I cannot bear, without injury to my pride, that a merchant's clerk, with no other knowledge than a little arithmetic, shall become a better philosopher than me who have studied for two years under a peripatetic philosopher, and have made myself acquainted with  
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the categories of Aristotle, universals, *ubications*, absolute accidents, and substantial forms." There is some humour in this observation, but it is founded upon a mistaken supposition that Newton's principles are reared on calculation.

This writer alledges, that he was pleased on the first perusal of the Newtonian system, to see such a variety of phænomena explained on principles so simple, and all deduced from the same cause, altho' that cause was occult. But this pleasure vanished on a second reading, and he was shocked at the absurdity of employing the same principle of attraction as the cause why heavy bodies tend to the center of the earth, and the heavenly bodies move in their orbs. "It is impossible, says he, that a being so rare, subtil, and devoid of solidity as attractive matter, should produce such rapid violent motion on bodies so far distant, so vast and unwieldy as the planets." The cause appears to him to be no way proportioned to the effect. He pretends to be astonished at Newton's self-contradiction in making centrifugal act as an auxiliary to projectile force. He can easily conceive that a body shall move in a circle in consequence of the first impulse it has received, and have a continual tendency to the center; but that this body should move in an ellipsis in consequence of the impulse and centripetal tendency, is to him a mystery; for at certain periods of the revolution, it would be nearer the center than at others, and of necessity the centripetal force would prevail.—This much is sufficient to convince our philosophical readers, that Mr. Massiere's whole motive in writing this critique was to raise such objections as the Newtonian ladies of France should not be able to refute: for sure we are, that few of the male-philosophers of either nation will be at a loss to discover, that nothing can be more true than the honest confession with which he sets out—"That he treats of scientific matters without the least knowledge of science."—All his cavils, indeed, are the result of profound ignorance instead of profound thinking.

## Monthly CATALOGUE.

Art. 14. *A Discourse on the Cultivation of Waste and Barren Lands. Translated from the French of the Marquis De Turbilly, for the Benefit of the Farmers of Great Britain and Ireland, where these uncultivated Lands too much abound. Inscribed to the Hon. Thomas Cholmondeley, Esq; Part I. 8vo. Pr. 2s. 6d. Doddsley.*

**T**HIS Cheshire farmer addresses his publication to the gentleman mentioned in the title page, with the manly freedom of a true British yeoman, tempered with more politeness



nels than we should expect from his profession. After some genteel compliments to his patron, he observes, that in ancient days foreign conquests entailed foreign luxury on the conquerors; in our happier times we have beat the French into a love of agriculture, and our soldiers will return home not sops but farmers. He acquaints us, that the marquis de Turbilly, author of the little treatise which our sensible farmer has naturalized, was an old officer in the French service, who possessed a small patrimonial estate, to which he retired at the close of every campaign during the last war, in order to give directions for cultivating and improving his lands, agreeable to the methods he had seen successfully practised in other countries. 'When the war was over he quitted the service, retired into the country, and pursued his plan of improvement so happily, as to be at this day possessed of a very ample fortune.' In his travels the marquis bent his genius to the good of society, and examined improvements in husbandry, with that spirit of curiosity and attention, natural to a lover of agriculture, and eager to promote an art of so much consequence to individuals and the public. His labour met with its reward in the increase of his own fortune, and the general good he has done by a treatise which hath revived the applause of the judicious in his own country, and is approved by the intelligent in Great Britain.

The treatise is divided into two parts; the first of which comprehends the practical operations, and the different methods of treating waste lands, whether the soil be bad, indifferent, or good. The second part contains a variety of matter, both practical and speculative; though the latter has the strictest regard to analogical reasoning, and is, properly speaking, a series of deductions from approved experiments. Only the first of these is now exhibited by the English translator, possibly as a trial of the success of the publication, and to see how a treatise, written from actual experience, will be relished at a time when the press is daily pouring out compilations, and proposals for compilations, by authors who never possessed a foot of land, except in the bleak common of Parnassus, and can scarce distinguish a plough-share from a mattock. We cannot enter upon particulars, as we profess ourselves no adepts in agriculture; but from the good sense and perspicuity, so visible in the performance, we think it may be safely recommended to the attention of landed gentlemen. Neither can we determine, whether the English technical phrases, introduced in the translation, express justly the meaning of the original; but as these relate chiefly to instruments and utensils of husbandry, a little experience will correct any errors which may have crept into the labours of our Cheshire farmer.

- Art. 15. *A Treatise concerning Religious Affections: In three Parts.* Part I. Concerning the Nature of the Affections, and their Importance in Religion. Part II. Shewing what are no certain Signs that religious Affections are gracious, or that they are not. Part III. Shewing what are distinguishing Signs of truly gracious and holy Affections. By the late Rev. Jonathan Edwards, A. M. and President of the College of New Jersey. Abridged by William Gordon. 12mo. Pr. 2s. 6d. Field.

This writer undertakes a difficult and useful task, namely, to distinguish between counterfeit religious appearances, and substantial marks of a new nature; between the general exercises of true piety, and the false workings of an enthusiastic imagination; and between the *circumstantial*s and the *essential*s, in the believer's experience. The reviewers are not qualified to judge, whether the signs given by this well-meaning writer be characteristic!; but the publication is so seasonable, that we think it our duty to recommend it at a period, when the workings of the spirit have risen to a degree of phrenzy, and given birth to a variety of the most absurd sectarists.

- Art. 16. *The Female Pilgrim, or, the Travels of Hephzibah, under the Similitude of a Dream: In which is given, an historical Account of the Pilgrim's Extract, and a Description of her native Country, with the State of the Inhabitants thereof, &c. &c. Interpersed with Variety of Reflections, Dialogues, Songs, &c. The Whole calculated equally for Instruction and Entertainment, and suited to all Capacities. Illustrated with Copper-plates. To which is added, by the Author of the Spiritual Magazine, a Supplement to the Female Pilgrim, or, the Travels of Evangelistus.* 8vo. Pr. 7s. Johnson.

This allegory is so much out of the common way of sense, that we must acknowledge ourselves no competent judges of the merit of the performance, or the design of the author.

- Art. 17. *The Matrons. Six Short Histories.* 8vo. Pr. 3s. Doddsley.

Only the last of these six histories is probably new to many of our readers. This, if we mistake not, alludes to the unfortunate end of a nobleman of distinguished abilities, deeply engaged in the opposition to the ministry of Sir Robert Walpole. We may be mistaken in this conjecture, though the story reminds us of that event from many particular incidents; but we cannot be wrong in affirming, that it is by much the most interesting, and the best told, in this little collection; which

we

we are sorry to find, from so polite a batchelor as Mr. Doddsley, bears hard upon the reputation of the most amiable part of the creation.

Art. 18. *Poems attempted in the Style of Milton.* By Mr. John Philips. *With a new Account of his Life and Writings.* 8vo. Pr. 2s. 6d. Tonson.

The Splendid Shilling, and the poem on cyder, are sufficient to eternize the memory of this ingenious bard, whose character appears to have been as amiable as his writings are pleasing. Sorry we are that so neat and pretty an impression of his works, embellished with copper-plates, should be replete with typographical blunders.

Art. 19. *Rules for bad Horsemen. Addressed to the Society for the Encouragement of Arts, &c.* By Charles Thompson, Esq; Pr. 2s. Robson.

The author, in a genteel compliment, obviates the objection against his addressing to the society for the encouragement of arts, a treatise which pretends not to the merit of disclosing an *invention*. He writes sensibly and intelligibly; adopts no terms but such as are familiar to every man who ever crossed a horse; and gives no directions but what are prescribed by reason. We may suppose that the late publication of the earl of Pembroke hath suggested some hints to our writer; the same humane treatment of this generous animal, and mild soothing measures, are recommended. Here the inexperienced rider will meet with useful directions for mounting, dismounting, managing the reins, gaining a proper seat in the saddle, breaking the horse of starting, and for shoeing him in the manner most likely to escape corns and tender feet. We profess ourselves no adepts in horsemanship; but these rules appear to us so consonant to reason, that we cannot help recommending them to our readers, who are fond of this manly healthful exercise,

Art. 20. *Letters to Two Great Men. The First to the Earl of E——t: The Second to the Earl of B——e. In which is a beautiful Anecdote concerning his Majesty King George III.* 8vo. Pr. 1s. Henderson.

Neither of the noble lords to whom these impertinent letters are addressed, have much reason to thank our writer for his stale advice, and loathsome panegyric.



Art. 21. *The Cocker's Companion; or, a Treatise on the Royal Sport of Cock-Fighting. Digested under the following Heads, viz. On the Choice of Cocks; on breeding them; on dieting and ordering a Cock for Battle; on matching Cocks; on preparing a Cock for Fight; on treating Cocks after Battle, and healing their Wounds; on curing Diseases incident to all Birds of the Game. With Reflections on Betting, &c. The Whole intended to assist the Skilful, and instruct the Ignorant. By William Wentworth, Esq; 8vo. Pr. 1s. Williams.*

From the sage preface to this treatise on a barbarous diversion, the reader would take William Wentworth, Esq; for an amiable philosopher, studious to promote the innocent pleasures of the human species, and discover new sources of recreation. The trifling blunders in his learned Latin quotations, only shew that his mind was deeply employed on more important matters than grammatical purity. His cares extend to the earliest period of incubation; and so explicit are his rules, that we cannot help thinking he has devoted some part of his time to the very act of hatching.

Art. 22. *A Familiar, Poetical Epistle to Miss Latter, on her Return from London to Reading, Berks. 4to. Pr. 6d. Nicholl.*

We cannot but approve of our poet's intention to discountenance dullness, satire, and scandal; and that we may contribute our mite to so laudable a purpose, we expressly enjoin all our readers not to give themselves the trouble of perusing this compliment to Miss Latter, at the expence of her sex.

Art. 23. *Poems: The Chimney-Sweeper and Laundress. The Practice of Physic. The Poet at Guildhall. 4to. Pr. 6d. Flexney.*

In the last of these pieces there is a ludicrous inventory of the poet's effects, which, we apprehend, is the only thing in the publication which can answer the writer's intention of diverting the reader.

Art. 24. *The religious Government of a Family; particularly the Obligation and Importance of a Family Worship. In three Discourses. Preached at Carter Lane. By Edward Pickard. 8vo. Pr. 1s. Buckland.*

The piety and good sense of this writer, we hope, will give weight to his argument.

Art. 25. *A Second Warning to the World by the Spirit of Prophecy, in an Explanation of the Mysteries in the Feast of Trumpets, on the first Day of the seventh Month, which will be celebrated in the New Jerusalem, between the Years 1762 and 1766.* By Richard Clarke, Preacher of the Gospel of the Ages, according to the Law and the Prophets. 4to. Pr. 2s. 6d. Townsend.

This curious writer may be a prophet; but we will venture to affirm he is no conjurer: we venture therefore in our turn to give him *warning*, that such another publication may provoke us to more asperity.

Art. 26. *A Sermon preached before the Honourable the Lord Mayor, the Aldermen, and Governors of the several Hospitals of the City of London, at the Parish Church of St. Bridget, on Wednesday in Easter Week, April 14, 1762.* By Lewis Bruce, D. D. Preacher of his Majesty's Chapel in Somerset-House, and Chaplain to the Lord Mayor. 4to. Pr. 6d. Gardner.

Although we are of opinion, the rage for endowing and supporting public foundations for the maintenance of the poor and infirm, hath risen to an excess dangerous to industry and commerce, we cannot refuse our applause to this warm and sensible exhortation to charity, the most amiable virtue of human nature.

Art. 27. *The Country Seat: or, Summer-Evening Entertainments. Translated from the French.* 2 Vols. 12mo. Pr. 5s. Lownds.

This a a harmless *jeu d'esprit*, in which the writer has unfolded some blossoms of genius.

Art. 28. *An Essay on Happiness. In Four Books.* 4to. Pr. 2s. 6d. Doddsley.

It is an instance of modesty in the author of this performance, to call that an essay, which is indeed a regular poem in blank verse, of considerable merit. It is a well executed, and new attempt, to confirm and strengthen the amiable impressions which every truly pious and benevolent man is inclined to receive of the deity, and of his fellow-creatures. It is introduced by three letters from the author to his friend, explaining the nature of his plan, and obviating the objections that may be made to the manner in which it is executed. These letters are replete with good sense, erudition, and true criticism.

The first book comprehends a proof that benevolence is the true source of happiness; and describes the happiness of man in his primitive state.

In the second book the poet relates the fall of man, and introduction of moral evil by false self-love: then he expatiates

on the train of natural evils, internal and external, resulting from it: the necessity of this consequence, of natural upon moral evil: the justice, the mercy of this dispensation. After a warm and poetical address to the Deity, he enlarges upon the vanity and wretchedness of worldly and selfish pursuits; pleasures, riches, and honours.

We wish we had room to gratify the reader with some beautiful pictures which this book contains, particularly the portraits of false pleasure and ambition; or to analyze the philosophy, by which the several parts of the work are connected.

The third book accounts for the production of good out of evil, by the Divine Providence; and displays the bright side of human life, as improved by the principle of benevolence.

The fourth, and last book, demonstrates the efficacy of reason and virtue in promoting happiness, which religion finally establishes in the love of God. This, though the most pious and theological, we take to be the least poetical of the whole.

The work is illustrated with notes, philosophical and theological; and is, upon the whole, in our opinion, highly worthy of the public regard.

Art. 29. *Invincible Reasons for the Earl of Bute's immediate Resignation of the Ministry. In a Letter to that Nobleman.* 8vo. Pr. 1s. Mariner.

In this pamphlet, we think, we recognize the hand of a facetious wag, who has formerly sported in the same kind of irony upon a former m——r, whose conduct he now seems to condemn. The piece is a well-turned compliment to the earl of B——e, interspersed with many bitter sarcasms upon his professed adversaries, and a great number of shrewd and satirical observations upon the inconstancy, folly, and ingratitude of the vulgar. We are sorry to see the author has admitted some strokes of personal satire, and endeavoured to ridicule natural infirmities, a species of hostility in writing, which, we think, no provocation can excuse.

Art. 30. *A genuine Letter from Paul Gilchrist, Esq; Merchant at Petersburg, to Mr. Saunders, in London. Giving a particular and circumstantial Account of the great Revolution in Russia, and the Death of Peter III. the late Emperor. In which that very extraordinary Affair is set in a true Light. To which is added, A short Account of the Government, Religion, Laws, and Inhabitants of that Nation.* 8vo. Pr. 1s. Williams.

The only gratification which a curious reader will receive from this genuine letter, is the seeing connected, in one detail, the various reports related in the public papers, concerning the late extraordinary revolution in Russia.



## To the AUTHORS of the CRITICAL REVIEW.

GENTLEMEN,

I AM not a knight-errant, ready armed and accoutred at all points, to sally out in the cause of every hairfore writer who thinks himself injured or aggrieved. My near attachment however to Mr. Farnsworth (whose new translation of Machiavel's works you have spoken of, with a whimsical mixture of censure and praise in your last Review) obliges me to expostulate a little with you upon that article; which, I hope, gentlemen of your professed candour and impartiality will take in good part, and impute to the tenderness I feel for the reputation of a friend, whom his declining state of health will not at present allow to speak for himself.

You say then, in the first place, that "the reverend and learned translator has removed that chaos of rubbish which had overwhelmed his author through the fault of divers commentators, and restored him to his primitive lustre and purity; that he has annexed notes, which shew how well he understands his author, and how deeply conversant he is with ancient and modern learning." Very handsome, I confess! But have you not lamed your compliment, by adding what follows, viz. "In his language he has always preserved the gravity, but does not always rise to the dignity of his original. He wants that spirit, concinnity, and energy of sublime, which often elevate Machiavel above his subject. We refer chiefly to the History of Florence, in which, contrary to the sentiments of most critics, we are of opinion Machiavel has distinguished his genius in a particular manner. We have perused a copy of this work in Latin, which we should not be ashamed to compare with Livy or Tacitus in purity of stile, regularity of composition, sublimity, reflection, and every other requisite of history. Certain passages of this we have compared with the English translation; and whether it be that one has encreased, while the other has diminished the value of the original, we will venture to say that the Latin greatly deserves the preference. At the same time that Mr. Farnsworth will be read with *pleasure* by all those who can be *satisfied* with a perspicuous, strong, and nervous diction."

Now what occasion had you, gentlemen, to go so far out of your province, only to draw an invidious parallel betwixt Mr. Farnsworth's translation and an old Latin one, a fragment of which Mr. Farnsworth gives some account of himself, vol. I. p. 714? If a parallel of any kind was absolutely necessary, would it not have been a fairer measure to have given some passage at length out of the original; the same out of the Latin translation,

tion, as well as the old English one; and lastly, out of Mr. Farnsworth's: after which, the public having weighed the respective merit or demerit of every one, might have passed judgment for itself, as you have done?

*Interdum vulgus rectum videt.*

You allow Mr. F. to have generally preserved the gravity of his author, and that his diction is strong, nervous, and perspicuous. Whenever that is the case, I am sure a writer of history or politics, cannot fall much short of the mark in point of style. History is not to be garnished out as kickshaws are, with jessamines and honey-suckles; like a good piece of English roast beef, it needs no other succour, to make it sufficiently toothsome, than a little simple horse-radish. Besides, where is that spirit, concinnity, elegance, and energy of sublime, to be found in the original, which so often elevate Machiavel above his subject? It is allowed, that Mr. Farnsworth was thoroughly acquainted with his author; and yet he does not seem to have met with them; for he complains in his preface, "that the style of the author (notwithstanding the encomiums which have been bestowed upon him in that respect by some writers) is generally short, broken, sententious, and hard to connect in common periods; that his transitions are sudden; his meaning often deep, abstruse, and intricate; his argumentation close and severe: but says great care has been taken to elucidate his meaning, to explain dark and difficult passages, to connect his periods, and to give his arguments their full scope, by the addition of notes, dissertations, and plans, where they seemed necessary;—and that if he has now and then indulged himself in a moderate and reasonable use of circumlocution, he hopes it will be excused, since it would otherwise have been impossible to do the author justice."—Thus far, Mr. Farnsworth.—I can likewise bear witness myself, that upon looking occasionally sometimes into the original, I have found six or seven periods (and often more) in the same page, beginning with *and*. Now what difficulties these must bring upon a translator, and how consistent they are with elegance and concinnity, must be submitted to the judgment of others. As to that spirit and energy of sublime, which you say often elevate Machiavel above his subject, and in which Mr. Farnsworth is supposed to have failed, I cannot discern any marks of them. The speeches and harangues in the *History of Florence*, it is true, are, for the most part, weighty and moving, and there is a flavour of the pathetic in the last chapter of *the Prince*, as well as at the conclusion of *the Art of War*, which have been properly kept up in Mr. Farnsworth's translation.

Concerning the Latin copy which you should not be ashamed to compare with Livy or Tacitus, in purity of stile, regularity of composition, sublimity, reflection, and every requisite of history, I have nothing to say, for I never saw it; but I will venture to affirm, that Mr. Farnsworth has no occasion to be ashamed of having his translation compared either with that or any other in any language; and that he ought to think himself not a little obliged to those that would take that task upon themselves, for their own satisfaction and that of the public.

I might add, if it was necessary, that the expression is very like lord Bolingbroke's, who, speaking of Davila in his fifth letter, says, "Davila, a noble historian surely, and one whom I should not scruple to confess equal to Livy in many respects, as I should not scruple to prefer his countryman Guicciardini to Thucydides in every respect, &c." The rest of the passage may be seen at large in Mr. Farnsworth's preface to his translation of Davila, of which you have made very honourable mention, indeed, in your Review for February (I think) 1758.—In answer to your last remark, let it suffice to say, that few authors are read with *pleasure*, when the reader is only barely *satisfied*.

If there should be room for these strictures in your next, or any other subsequent Review, I make no doubt of your candour and generosity in inserting them, and am, Gentlemen,

Aug. 19, 1762.

Your most humble servant,

H. F.

\* \* The Critical Reviewers are obliged to H. F. whose charge they cannot but regard as a compliment paid to their candour. That applause is ever the most sincere, which is tempered with some degree of censure. We respect Mr. Farnsworth's abilities; we think the public greatly obliged to him for his judicious translation of so valuable an author; but we see no reason to alter our sentiments. Should our readers be of a different opinion, they are at liberty to follow the judgment of the letter-writer, and to prefer the English translation even to the original.

Art. 32. *An Essay upon Oeconomy.* By Dr. Watkinson

We think ourselves obliged to take notice of the third edition of this little ingenious treatise, on account of the several alterations and amendments made by the author, whose greatest pleasure, and principal study, appears to be the promoting virtue, and the felicity of his fellow-creatures.

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\* \* In the first Article of our last Review, Notice ought to have been taken of the elegant Edition, which Mr. Millar has published, of the Works of the late ingenious Henry Fielding, Esq; in Four Volumes, 4to. Royal Paper, Price bound 5 l. 5 s.



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# THE CRITICAL REVIEW.

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For the Month of September, 1762.

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## ARTICLE I.

*A Course of Lectures on Elocution : Together with Two Dissertations on Language ; and some other Tracts relative to those Subjects.*  
By Thomas Sheridan, A. M. 4to. Pr. 10s. 6d. Millar.

WE have received much edification from this ingenious work, which is dedicated to the earl of Northumberland, and ushered into the world by a sensible introductory discourse, explaining the defects of modern education, with respect to the study of our own language ; demonstrating the bad consequences of these defects, and proposing a plan for reviving in Britain, the spirit of elocution that flourished in the free republics of Greece and Rome. With all due deference to the talents and learning of Mr. Sheridan, we cannot help thinking that, however desirable his scheme may be, for establishing a standard of pronunciation throughout all the British dominions, for teaching all our fellow subjects to speak with grace and propriety, and improving the elocution of the pulpit, senate, and bar, he is rather too sanguine in his expectations, and lays too great a stress upon the efficacy of declamation. It may be said of this gentleman, *quicquid vult, valde vult*. He has studied the subject until he is grown warm in the pursuit, and kindles into a degree of enthusiasm, which sometimes hurries him to the borders of extravagance. One would imagine by reading these lectures, that he considers elocution as the consummation of all earthly perfection, and that even the virtues of the heart depend, in a great measure, on the utterance of the tongue, and the gesticulations of the body.

‘ Still (says he) there are two other parts of the human mind, with regard to which the world is, at this day, as much in the dark, as they were with respect to the whole, previous to

the publication of Mr. Locke's Essay: the one the seat of the passions, for which we have no name, as existing in the mind, unphilosophically referring it to the organ of sensation, the heart; the other, the seat of the fancy, which is called the imagination.

' Upon a right regulation of these parts of the mind, and the faculties belonging to them, all that is noble and praiseworthy, all that is elegant and delightful, in man, considered as a social being, chiefly depends. Yet so far are we from having any just view presented to us of those important parts of our internal frame; or any well-founded knowledge of the principles by which the faculties belonging to them ought to be regulated; that every day we see some new hypothesis advanced upon that subject, designed to overturn all that went before, and laying in the same claim, which all that preceded it had done, that of being the only right one.'

If our author means, that an abuse of words must render our ideas confused, with respect to speculative points of metaphysics, or the philosophy of the human mind, we certainly assent to his opinion; but if he supposes, that without new improvements in language, without understanding the whole theory of tones and gestures, a man cannot understand, or communicate an idea of all the emotions of the human mind, nor exert the best faculties of human nature; we cannot by any means subscribe to such deduction, knowing, as we do, that some of the best philosophers, some of the best men, some of the most valuable members of society, have been remarkably deficient in the powers of elocution. That the art of oratory is ornamental, all the world allows; that it may be useful in the commonwealth, we shall not deny: at the same time it must be owned, that it is a very dangerous talent in the possession of a vicious man, and may be rendered subservient to the worst purposes of party and sedition, especially in a country, the constitution of which depends, in a good measure, on popular influence. Mr. Sheridan's plan for making the English tongue a part of education, and cultivating the language of nature, the living speech, we heartily approve. We congratulate him on the numerous list of his subscribers: we congratulate the public on the disposition of the present m——r, who, when our author presented him with his plan for correcting, enlarging, and ascertaining our language, at a juncture when he was engaged in a greater variety of business, than probably has fallen to the lot of any of his predecessors, found leisure to examine it carefully, and declared his intention of giving it all due countenance and encouragement.

In his first dissertation he traces out the sources of our errors and faults in the art of reading; and shews by what means it may be in the power of every man, to acquire a right manner by proper pains and practice. He observes that there are few persons, who, in private company, do not deliver their sentiments with propriety and force in their manner, whenever they speak in earnest; consequently here is a sure standard fixed for propriety and force in public speaking. We are of a different opinion—Indeed, if a man's being in earnest, when he speaks, would infallibly confer grace and propriety upon his pronunciation and utterance, this would be an easy method of acquiring both: but this is so far from being the case, that earnestness very often impedes the pronunciation, and renders the harangue altogether unintelligible. A man's being in earnest, indeed, will generally contribute to his placing the emphasis right, at least it will prevent his placing it wrong: but there are many other requisites to be taken into the account of oratory; and notwithstanding all our author has said, we still think there ought to be a great difference between the manner of speaking in private, and that of haranguing in public. There must be a variation in the key and tone of the voice, and the inflections ought to be so managed by the orator, as to convey his words with an extraordinary effect to the ears of his audience. This effect will be best produced by a method of delivery very different from that used in common conversation; and this method must not be contrary to, but an improvement upon nature. Two painters, or two poets, shall exhibit the same object, or express the same sentiment with the same adherence to nature, but with a very different effect; because the one will paint what he sees, or communicate what he feels, without any taste or choice in the expression; whereas, the other will render his picture, or his thought, striking, by presenting it in the most agreeable attitude, or colouring. People do not naturally talk in blank verse; nevertheless, we should justly condemn a tragedy written in prose, because, over and above the sentiment, we expect to enjoy the beauties of poetry and elocution. In like manner, when a public orator mounts the rostrum, we expect not only to be informed by his matter, but also to be delighted with his manner of utterance; by a slow, distinct, full, sonorous pronunciation, rounded and regulated by melodious risings and fallings of the voice, and emphatic pauses, quite different from those that are used in common dialogue.

At the beginning of the second lecture, Mr. Sheridan observes, that a good delivery depends upon a due attention to articulation, pronunciation, accent, emphasis, tones or notes of the speaking voice, pauses or stops, key or pitch, and ma-



nagement of the voice ; and of each of these articles he treats in their order. Speaking of the natural defects in articulation, he affirms, that of the multitude of instances which offer of a vitious articulation, there is not one in a thousand which proceeds from any natural defect or impediment. Of this point he had many proofs, in the school where he received his first rudiments of education, and where the master made pronunciation a chief object of his attention ; in which he never knew a single instance of his failing to cure such boys as came to him with any defects of that kind, though there were numbers who lisped or fluttered to a great degree on their first entrance into the school, or who were utterly unable to pronounce some letters, and others very indistinctly. It is very certain, that most of these imperfections may be, in a great measure, remedied, even though they depend upon natural defects ; but they are generally owing to carelessness or imitation : for it cannot be supposed that nature has fixed a blemish on the articulation of every individual born within the county of Northumberland, although there is not one native of that county free from what is called the *bur*, which is a defect in pronouncing the letter R. By the bye, this, which the French call *parler gras*, is accounted a beauty at Paris, and as such affected by some of their popular actors and pulpit orators.

The beginning of the third lecture upon accent, contains some severe strictures upon the practice of publishing Greek books with accents, and of teaching the use of these accents, the nature of which they do not understand. It is very certain that Isaac Vossius, and some other critics, have rejected accentual marks as a corrupt innovation of the modern Greeks in the decline of literature ; and the university of Oxford seems to have adopted this opinion, by publishing some editions of Greek authors without accents. It is also certain, that no accentual marks have been found in ancient manuscripts, or mentioned by authors of the former ages of the Greek and Latin languages. At the same time it must be owned, that the learned Mr. Foster, in his essay on this subject, has satisfactorily refuted the opinion, that the accentuation of the ancients (for undoubtedly they always used tones in speaking, though the visible notation was not used in writing till the time of Aristophanes of Byzantium) referred to music, and not to articulate pronunciation ; and that the modern virgulæ, or signs of accent, are inconsistent with a due regard to quantity. He demonstrates, that metre depends on quantity alone ; but that rhythm is compounded of accent and quantity together.

The fourth letter turns upon emphasis ; and here, as in every other part of the work, we meet with a great number of apt examples.

examples, and judicious observations, which the nature of our plan will not allow us to particularize. We shall, however, select a few of the most curious, which may serve at once as a specimen of the author's style, and a proof of his uncommon ingenuity and precision.

'The necessity of observing propriety of emphasis is so great, that the true meaning of words, can not be conveyed without it. For the same individual words, ranged in the same order, may have several different meanings, according to the placing of the emphasis. Thus, to use a trite instance, the following sentence may have as many different meanings, as there are words in it, by varying the emphasis. 'Shall you ride to town to-morrow? If the emphasis is on shall, as, shall you ride to town to-morrow? it implies, that the person spoken to had expressed before such an intention, but that there is some doubt in the questioner, whether he be determined on it or not, and the answer may be, 'Certainly, or, I am not sure. If it be on you, as, shall you ride to town to-morrow? the question implies that some one is to go, and do you mean to go yourself, or send some one in your stead? and the answer may be, No, but my servant shall. If on ride, as, shall you ride, &c. the answer may be, No, I shall walk, or go in a coach. If on tow'n, as shall you ride to tow'n to-morrow? the answer may be, No, but I shall ride to the forest. If on to-morrow, as, shall you ride to town to-morrow, the answer may be, No, not to-morrow, but the next day.

'As there is no pointing out the very meaning of the words by reading, without a proper observation of emphasis, it surely has been a great defect in the art of writing, that there have been no marks invented for so necessary a purpose; as it requires at all times, a painful attention in the reader to the context, in order to be able to do it at all; and in many cases, the most severe attention will not answer the end; for the emphasis is often to be regulated, not by the preceding part of the sentence, but by the subsequent one; which frequently is so long, that the motion of the eye, can not precede the voice, with sufficient celerity, to take in the meaning in due time. The want of such marks is no where so strongly perceived as in the general manner of reading the church service; which is often so ill performed, that not only the beauty, and spirit of the service is lost, but the very meaning is obscured, concealed, or wholly perverted. I have heard many clergymen, who did not read one single sentence as it should be, from the beginning to the end; but I have known few who were not guilty of many faults in omitting, or misplacing the emphasis. And on this account it is, that there is no composition in the English

tongue, which is at all attended to, so little understood, in general, as the church service. This would be obvious to any one, who would enter into a serious examination of the meaning of the service, and compare it with the manner in which it is usually delivered. Instances of impropriety might be furnished in abundance thro'out the whole, but to give a few even at the first setting out, I mean in some of the verses from scripture, that are read before the exhortation. Upon examining their true meaning, my hearers will judge whether they have ever heard that meaning expressed in the delivery. The usual manner of reading the following text is this:

'Enter not into judgement with thy servant, O Lord, for in thy sight, shall no man living be justified.

'Here the words *not*, *servant*, *sight*, *justified*, between which it is impossible to find out any connection, or dependance of one on the other, are principally marked. By these false emphases the mind is turned wholly from the main purport, and drift of the verse. Upon hearing an emphasis on the particle *not*, it expects quite another conclusion to make the meaning consistent; and instead of the particle *for*, which begins the latter part of the sentence, it would expect a *but*; as, enter not into judgement with thy servant, O Lord, *but* regard me with an eye of mercy. When it hears the emphasis on *servant*, it expects another conclusion; as, enter not into judgement with thy servant, O Lord, but enter into judgement with those who are not thy servants. The same also will be found in the emphases on the words *sight*, and *justified*. So that the sentence will seem to point at several different meanings, and to have no consistency. But if it be read in the following manner, the meaning and connection will be obvious. Enter not into judgement with thy servant" O Lord" for in thy sight, shall no man living be justified. Here we see the whole meaning is obvious, and that there is a great deal more implied, than the mere words could express, without the aid of proper emphases. Enter not into judgement with thy servant, O Lord—That is, enter not, O Lord, into the severity of judgement with thy creature,—For in thy sight,—which is all-piercing and can spy the smallest blemish—shall no man living be justified—No man on earth, no not the best shall be found perfect, or sufficiently pure, to stand the examination, of the eye of purity itself.—For in thy sight shall no man living be justified.'

By placing the emphasis properly, he has restored to sense a sentence in Macbeth, which, in the usual way of pronouncing it, was flat nonsense.



"Will all great Neptune's ocean wash this blood  
Clean from my hands? No—these my hands will rather,  
The multitudinous sea incarnardine,  
Making the green one, red."

'Now the last line pronounced in that manner, calling the sea, the green one, makes flat nonsense of it. But if we read it with proper emphasis and stop, and say, making the green—o'ne red. Here is a most sublime idea conveyed, that his hands dipped into the sea, would change the colour of the whole ocean from green to red; making the green——o'ne red. Nor, if we consider the disturbed state of his imagination at that time, will this thought, hyperbolical as it may seem at first view, appear at all unnatural. For it is highly probable that his fancy at that instant presented all objects about him as of that sanguine hue; nay, converted the very atmosphere that surrounded him, into a sea of blood.'

After all, though he has vindicated the thought from the imputation of licentious hyperbole, it is not in his power to acquit the expression, which is ridiculous bombast.

'Particles (says he) whenever they are emphatical change the meaning of the words from that which belongs to them as pronounced in the common way. Thus if we read this line of Othello in the following manner :

"Put out the light, and then, put out the light;"

'it is nonsense. But by marking the particle *thè* in the repetition of the same words, a new idea and a new meaning is presented to the mind.

'Put out the light, and then put out *the* light.

'That is the light of life, put in opposition by force of this emphasis, to the light of the candle.'

This expedient of placing the emphasis on *the*, leaves the expression bold and indeterminate. There is another reading of the passage, which, in our opinion, renders it much more characteristic. Othello's rage breaks out into

"Put out the light, and then ——"

Here he makes a full pause, as if afraid to trust even himself with his horrid purpose. His heart seems to fail him; but he recollects his fury, snatches up, as it were, his desperate reflection which had like to have escaped, and cries again,——  
*Put out the light*——At first he is checked by an emotion of tenderness; and now it is reinforced by an effort of reason. He accordingly moralizes on the consequence. —

“ If I quench thee, thou flaming minister, &c.”

In the fifth lecture he explains the nature of pauses and stops ; and in the following he expatiates upon tones.——Speaking of man, ‘ All the organs and faculties of his body, necessary to his animal life, (says he) are so fashioned by the hand of nature, that they grow of course to perfection ; but the organs (if I may be allowed the expression) and faculties of his mind, necessary to his rational life, are only in embryo ; it *depends wholly on the assistance of others*, together with his own care, to give them birth, and bring them to maturity.’ If this be the case, we should be glad to know by whose assistance the first progress was made in unfolding the human understanding. We always imagined that reason, by its own innate power, independent of *any assistance*, except from the senses, was capable of expanding itself ; and that all the proficiency we have made in human learning, was originally owing to the spontaneous efforts of this internal faculty.

In mentioning the difficulty of learning the Chinese language, he assigns as one cause of that difficulty, the great number of different ideas conveyed by the same word pronounced in different tones ; but this is in some measure the case with all languages, and particularly with the English : for example, the epithet *a pretty fellow*, has a great many different significations, according to the different tones in which it is pronounced. Its first and natural meaning is purely descriptive, or used for information by way of eulogium : the second, when pronounced with emphasis, implies a warmer encomium, *a pretty fellow !* the third is ironical, and becomes a reproach. *A pretty fellow*, spoke with a sneer : the fourth expresses surprize at hearing such a man called *a pretty fellow* ; equivalent to ‘ how ! what ! he *a pretty fellow !* sure you can’t think so ?’ the fifth denotes an assent to the information given ; *a pretty fellow ?—he is ? I am glad of it.* Many other words and phrases may be varied in this manner by different modes of pronunciation, so as to convey a variety of meanings, and some contradictory.

In the seventh lecture upon gesture, Mr. Sheridan quotes Mr. Dryden’s picture of Sigismunda hanging over the heart of her lover Guiscardo, and calls it a beautiful description.

“ She said—Her brim-full eyes that ready stood,  
And only wanted will, to weep a flood,  
Releas’d their watry store, and pour’d amain,  
Like clouds low-hung, a sober show’r of rain ;  
Mute, solemn sorrow, free from female noise,  
Such, as the majesty of grief destroys ;

For bending o'er the cup, the tears she shed,  
Seem'd, by the posture, to discharge her head  
O'erfill'd before; and oft her mouth apply'd  
To the cold heart, she kiss'd at once, and cry'd."

For our parts, we think her posture hanging over a cup to discharge her head, conveys a very indelicate idea of an infirm gentlewoman, troubled with a salt rheum dropping from her eyes and nostrils; and after declaring her sorrow was mute and free from noise (which, by the bye, is a tautology) to say *she kissed the cold heart and cried*, is a downright solecism. If it is not a *bull*, it is using the verb *cry* in a very vulgar acceptation, which ought not to be admitted into a poem of any dignity.

We are in some doubt with respect to the propriety of our author's remark, when, in describing the cant and extravagant gestures used by some religious sects, he says, 'it must be evident, upon observing both the preachers, and their auditory, that it is only the imagination which is wrought upon; as there is no discovering in their countenances, any signs which are the natural concomitants of the feelings of the heart. This language of emotions, therefore, is well calculated to make enthusiasts, but not believers.' If the deepest impressions of grief, melancholy, and despair in the countenance, attended with sighs, groans, tears, and swoonings, can be deemed signs of feeling in the heart, we will affirm, from our own observation, that these are often produced by the cant and gestures of preachers among the sectaries; and with respect to belief, we were always of opinion, that implicit faith was one of the characteristics of fanaticism.

Mr. Sheridan takes occasion to insert in this lecture a very seasonable and just encomium on the present vice-chancellor of the university of Oxford.

'Excepting these wild orators, we have few instances, of any public speakers, who even seem to be in earnest; and on that account, those few who are really so, raise to themselves a proportionable degree of admiration. Upon a late public occasion at Oxford, there was a remarkable proof given of this. A person, of the first station \* in the university, was to address, by virtue of his office, the new elected chancellour, in the public theatre, and in the presence of many thousands. He was no way remarkable for elocution, and this was perhaps the first time, he found himself engaged, in a scene of this kind. As he was a man of a speculative turn, he had an uncommon share, even in private company, of that awkward bashfulness,

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\* The vice-chancellor.



which is usually the attendant of those, who have much commerce with books, and little with the world. Those of his acquaintance therefore, were in pain for him; and they who knew him only by character, did not expect that he would acquit himself well. But all were pleasingly disappointed. As he had no art, he did not attempt to use any. He was really, and at heart pleased, with the election of the chancellor, and expressed himself accordingly. He received him, with the air of the same cordial joy, that a man would shew, on the arrival of a long wished-for, noble guest, under his roof, whose presence would make a sort of little jubilee in the family. His tones were such, as result from a glad heart; his eyes sparkled with pleasure, and his whole countenance and gesture were in exact unison. No one was at leisure to examine whether any part of his elocution might have been more graceful; it was just, it was forcible, it moved every one. His easy, natural, and unaffected manner, which perhaps was scarcely ever seen before by any of his auditors, in a public speaker, excited bursts of universal applause; not from prostituted hands, in support of party-opinions, but from hearts, that felt themselves agitated, by a participation of kindred feelings, resulting from his manner, independent of his matter.'

The lectures are followed by two dissertations on the state of language in different nations: in which dissertations the author has displayed much genius and erudition, and shewn himself perfectly master of his subject. Nevertheless, we have the misfortune to differ in opinion from him in some few particulars, which we have not room to specify.

The volume is completed by the heads of a plan for the improvement of elocution, and for promoting the study of the English language, in order to the refining, ascertaining, and reducing it to a standard; together with some arguments to enforce the necessity of carrying such a plan into execution.

Though some critics may look upon our author as too sanguine in his expectations, and on his scheme as too gigantic to be fulfilled, we think his design equally practicable and praiseworthy; and hope his arguments will have due weight with those who alone can enable him to prosecute it in its full extent and efficacy.

ART. II. *Practical Observations on Cancers and Disorders of the Breast, explaining their different Appearances and Events. To which are added, One Hundred Cases, successfully treated without Cutting. By Richard Guy, Surgeon, and Member of the Corporation of Surgeons in London. Also some Remarks on the Effects of Hemlock, shewing the Inefficacy of that Medicine in Cancerous Complaints. The Whole serving as a Supplement to a former Essay on the Subject, by the same Author, August 1762. 8vo. Pr. 2s. Owen.*

IN the former publication specified in the title, Mr. Guy laboured hard to prove, that the charge of empiricism did not imply ignorance ; and that a practitioner in physic might, at the same time, possess a *nostrum*, and a fund of knowledge. With this view he formed such a congeries of quotations, references, illustrations, and remarks, from divers ancient and modern writers, as would have sufficiently answered his purpose, had not certain unfortunate slips, in that and the present treatise, furnished room to doubt, whether he came fairly by such an astonishing fund of erudition. When a medical writer plays round the skirts of his subject, carefully avoids all physiological disquisitions, mistakes the meaning of technical terms, and dislocates and perverts syntax, it requires no inspiration to fathom the depth of his talents. These practical observations are replete with blunders and solecisms in grammar. The very dedication to the king hath not escaped impurity of such a nature, as cannot well be ascribed to the carelessness of the printer. In the fifth line we meet with an instance. Another phrase in the same dedication is still more exceptionable. Did Mr. Guy ever hear ‘ of sympathizing *in* the calamities of others.’ In the preface we find many unauthorized expressions, such as, ‘ which an extensive practice has fully manifested *it to be not only safe, but also,*’——A difficulty which requires many strong evidences to *surmount*——consequent to——*tedious* prolixity—is founded *from* the experiments of others——many instances of which are among those cases that I have related, *quod* probably would have shared that fate—the which at present I am not inclined to resolve them *in, or perhaps shall be,* until——

Subjoined to this short preface are annexed, an apology for misspelling and mispointing, and a table of *errata*, but not a syllable is said in excuse for false concord ; nor are one of the grammatical blunders quoted so much as altered.

Let us now proceed through a few pages of the *practical* remarks, to judge of this writer’s erudition.——‘ The consequence of such obstructions commonly are small lumps.’ (Pray

to which of these substantives does the verb relate?)—‘ May it not be presumed, that the morbid matter of an ulcerated cancer, is re-absorbed by those vessels, and *by them be carried off* and lodged.’——‘ Hence the whole glandular substance of the breast, with the integuments, *becomes* spongy, *are* drawn down.’

The following description is, to us, utterly unintelligible.—‘ A second variety may not improperly be called the *conoidal* cancer, from its resemblance to a *cone*, divided through its *base*, with its apex uppermost.’ Nevertheless there are several observations dispersed through this miscellaneous collection of remarks, which may prove serviceable to the practitioner. We should therefore have given ourselves no trouble to point out the lameness of our author, if he had not made a parade of knowledge, to which it appears he has no pretensions. There is scarce, indeed, a single page in the performance, where Mr. Guy does not betray that very deficiency which he is so desirous to conceal; but we must refrain from a kind of criticism, which affords but little entertainment either to ourselves or to our readers.

The bulk of Mr. Guy's supplemental volume, consists of cases serving to evince the excellency of his own *nostrum*, which he purchased for a valuable consideration from Mr. Plunkett, and the inefficacy, nay, the fatal consequences of the *cicuta*, so strongly recommended by Dr. Storck, in cancerous cases, and schirrous tumors. There is no disputing facts, but we should apprehend that the objections to the hemlock would come with more weight from any other writer, than from a gentleman strongly interested in decrying the medicine. We entertain too favourable an opinion, it is true, of Mr. Guy's candour and humanity, to suppose, that from selfish considerations, he would deprive the public of the benefit of a medicine of real value; yet to those who are acquainted with his character, and know that he is possessed of a *nostrum* of reputed similar virtues with the hemlock, the matter will look suspicious. No less than twenty instances are given, where the hemlock was unsuccessfully tried, and in some of the cases, as they are here represented, it proved fatal.

‘ Mrs. A——ms, in Grosvenor-street, being afflicted with a spongy tumour in the breast, for which she had taken the hemlock pills for four or five months to the amount of twenty-five pills *per* day; her nerves were so affected, that it was thought proper to desist, and resolvent cataplasms were applied to the breast for a time without any apparent relief: the hemlock was re-administered for some weeks after, by the request of her physician, when her bowels became affected with pain, and great dizziness in the head, the tremors returned; she was



then advised to take a journey, but soon after died in an almost sudden manner, although the breast was not ulcerated, nor the axillary glands affected.'

Without doubt this is one of the cases to which Mr. Guy alludes, when he says, 'he has known the patient sacrificed to experiments.'——We could wish he had described these cases more particularly, and recited the gradual effects of the medicine; for at present one is at a loss to know what the failure was owing to.—Besides, a curious reader will desire to be informed in what manner Mr. Guy procured his intelligence; and whether it was not from ignorant attendants, who always judge of the rectitude of the practice by the event.

The succeeding case is of a piece with the former :

'A lady at Twickenham, in a cancerous case, had been ordered the hemlock pills by her physician: she had taken them little more than a week before her head was seized with dizziness; tremors affected her all over; cold sweats and faintings followed; at length violent pains were felt in her bowels; she became paralytic, losing the use of her limbs and speech; in which condition I was sent for to her: yet notwithstanding she found some abatement of the symptoms occasioned by the hemlock, from other medicines that were ordered; yet the pains in the bowels continued, and proved fatal to her in a very short time after. She was before taking the hemlock free from those complaints.'

There is something extremely mysterious in the following case: 'At the very time (says Mr. Guy) of my writing these remarks, a *fatal instance* of the loss of a beautiful and valuable lady of a noble family, who *died* but three days *before* under the circumstances before-mentioned, *came* to London for my advice.'—Now pray was it the *fatal instance*, or the *dead lady*, that came to town for Mr. Guy's advice?

Having invalidated all that has been alledged by Dr. Stork, in praise of the hemlock, and paraphrased upon the Hippocratic maxim of the necessity of calling in early assistance, Mr. Guy gives ten cases of indurated glands, happily cured by his own pultice; nor can we entertain the least scruple about the truth of the narrative, as the author has made use of the names of persons of undoubted character and the first fashion, as appears by the following and many similar cases:

'Miss S—— L——, niece to the Hon. Sir W—— B——y, in Upper Grosvenor-street, after having been for some years afflicted with a settled pain in her breast, the part began to grow hard towards the arm, and a manifest enlargement of the glands appeared; she consulted an eminent surgeon, from whom she received for some time a considerable relief as to her pain;

never-

nevertheless the swelling remained. At length, by a return of almost constant pain, it increased very much : she had the assistance of others of the faculty, but then found no relief.— When the lump had arrived at the size of a pigeon's egg, I was desired to visit her, February the 8th, 1760. On an examination of the part the gland appeared loose, yet hard and irregular in shape, though no ways discoloured. The constant pain she had felt for some time past had brought her into a very indifferent state of health ; particularly nervous tremblings, restless nights, and great dejection of spirits. In about two months, by my method of treatment, she was entirely free from her complaints, the swelled gland in the breast was totally reduced, the pain left her, and she has ever since continued in good health.'

The two subsequent cases are so minute and satisfactory, that our quoting them, we believe, will give real pleasure to some of our readers.

' Mrs. Tottenham, at the Castle and Falcon, in Aldersgate-street, about the beginning of the year 1758, discovered a small lump in her breast, to which she at first contented herself with only applying a piece of flannel : it was attended with very little uneasiness or inconvenience till July, 1759, when it became more troublesome, and was considerably enlarged. A surgeon was then consulted, who prescribed the millepides, the use of which was continued for a month ; but the tumor still encreasing, it was thought necessary to take the advice of an eminent physician, who directed such medicines as he thought proper, but without the desired effect. The lump, by degrees, advanced to the size of a very large orange : further advice was then deemed requisite ; accordingly another surgeon was called in, and a consultation held, the result of which was, that it was their joint opinion, the only probable means of relief was by *excision* ; but she could by no means be prevailed upon to submit to the *knife* ; wherefore after taking such medicines as were ordered for a little while longer, her attending surgeon perceiving the tumor to grow larger, and sensible that a further delay might render all human attempts to cure her fruitless, recommended her to my care.

' My attendance was desired in November, 1759, when I was made acquainted with the above noticed circumstances. I found the tumor projecting above the surface, and almost contiguous to the axilla, and comprehending very near the whole breast. Upon handling the lump I apprehended there was some latent fluid covered by the schirrhus, which peculiar circumstance most probably was the means of preventing its adherence to the pectoral muscle.

‘ As it became immediately necessary to proceed to extirpation, the same was happily effected by the application I have so frequently mentioned; a considerable quantity of extravasated lymph followed the lump, and in a very little time another gland, as big as a large walnut, which lay between the original swelling and the fluid matter, also separated. The discharge of this transparent fluid continued for near a month, though from whence it proceeded could not be positively discovered; from this discharge the patient was much debilitated, and in particular had such a *weakness* in her *legs*, as to render her unable to stand for near three weeks. At my desire her physician was applied to for the removal of this disorder, by whose assistance she recovered her strength. The breast perfectly healed, and she was restored to a good state of health.

‘ In June, 1761, the breast was almost suddenly puffed up, but without any hardness, pain, or disagreeable sensation, except a sort of numbness in the part. My attendance was again desired, when the patient informed me, that she had not been in so good a state of health for many years, as since my last visits to her; but she could not help expressing some concern for the present appearance of her breast, which seemed to contain a fluid; but unwilling to rest upon my own judgment, desired the sentiments of another surgeon, who concurred with me in opinion, and advised the speedy discharge of it: a small aperture was accordingly made, from whence issued out a great quantity of hydatides, or small connected bladders of clear water. As these emptied themselves the breast subsided; but the discharge occasioned a fresh weakness in her legs, though much less than she experienced in her former complaint. These hydatides were very troublesome for a good while, and the membranes that enclosed the water appeared, after its discharge, like a flaccid fungus; which was permitted to remain for some time, in order to see whether any more hydatides would appear; nor was it without difficulty these fungous membranes could be suppressed; but afterwards the breast entirely recovered to its natural state. The patient felt very little pain or inconvenience from the treatment that was used; and when the sore was near healed, it was thought necessary to preserve a small issue, that a drain might for a time be continued, the which has fully answered the purpose of restoring her to perfect health.’

The following case was written by the lady herself, and inserted at her request :

‘ After a lying-in in November, 1759, a swelling arose under my chin, about the size of a walnut, but without pain for some time. I applied oil of roses to it. In December I perceived it grew much bigger, and was very painful: I consulted my apothecary, who advised a pultice of bread and milk, which



I used for ten days; but finding the swelling during that time much encreased, and my under jaw contracted in such a manner, that I could get nothing into my mouth but liquids, I sent for Mr. ———, surgeon, in ——— street, who directed a pul-tice to be laid on (which I was informed was made of linseed.) This was continued about three weeks, when he lanced it, and there discharged half a tea-cup of blood and a drop or two of matter. In a few days after the operation, the swelling was greatly increased, and the glands of my neck down to my collar bone were grown so large and inflamed, that I could not bear to lay my head down. In this state I continued for a fortnight, in which time it broke in two places near my windpipe: I then desired Mr. ———, another surgeon, to examine it and give me his opinion, which he did, and told me it was cancerous: this alarmed me very much; I acquainted Mr. ——— (my first surgeon) the next day of this gentleman's opinion, and desired I might have Mr. ———'s (surgeon in P— M—) opinion in consultation: he came the next day; they only ordered me a draught night and morning. I continued three weeks longer in that miserable way, for then I might say truly miserable, for the swelling was now become near as large as a pint basin, my ear sunk in, my eye and forehead swelled in a frightful manner, and large fleshy substances sprouted out in several places, there being eight different holes. I could get no sleep for several weeks, but what was through opiates, which, with the pain together, made me delirious at times: Mr. ——— (my first surgeon) had now attended me about nine weeks; he then informed, that Mr. ——— and himself thought it to be a cancer, and he could do no more for me than laying something cooling to it. I had flattered myself with hopes that I might do well till this declaration; I had now lived twelve weeks, and could get nothing in my mouth (from my jaws being locked together) but liquids, and expected death in a short time. A neighbour then advised my sending for Mr. ———, another surgeon, who told me he thought my case so dangerous, he did not care to meddle with it. I then sent for Dr. W—d, who also declined it. I was then told by a friend, of the cures that had been done by Mr. Guy, surgeon, in cancers; I sent immediately for him, desiring he would not scruple to tell me his sentiments ingenuously, whether I had any hopes left: he expressed his fears of the bone being affected, and gave but little hopes of success, though he differed in one point of opinion with the rest of the gentlemen\*. He desired he might call in some eminent physician or surgeon, to prevent reflection unjustly in case of ill success; I readily acquiesced, and

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\* Mr. Guy insisted that my case was not cancerous.

proposed Dr. S——g, senior, who gave him a meeting, and prescribed; Mr. I——m, an eminent surgeon, was also brought by Mr. Guy to judge of my condition: I conceived great satisfaction on Mr. Guy's undertaking my case; he applied the first dressing that day, and continued it daily; in the space of a week I found myself so easy, that I could sleep four or five hours in a night without the sleeping draughts; in another week the sproutings of flesh began to go away, and the swelling and hardness that ran above my eye, &c. growing softer, I found myself every way easy and better, mending daily. In about six weeks all my hardness and swelling being entirely gone, Mr. Guy gave me great hopes of a cure; my jaws, which had been so long shut, were now open; I could eat any thing that was proper, although there were then eight holes between my temple and collar bone. In the space of fourteen weeks I was entirely cured, and without any cutting, and, by the blessing of God, have been ever since restored to perfect health; and in regard to my fellow creatures, I have wrote the whole of my case as well as I am able, to the intent and desire that Mr. Guy may publish it, and am ready to satisfy any person of the truth of what is here inserted.

July 1<sup>st</sup> 19<sup>th</sup>, 1762.

M. SMITH,

Great Queen-street, Lincoln's Inn-Fields.

Upon the whole, this *nosstrum* of Mr. Guy appears to us to possess such extraordinary virtues, that we cannot help wishing the legislature would render it his interest to make it public, for the general benefit. We have seen many *recipes*, which have been affirmed to be the same with Plunkett's pultice; and particularly an attested *formula*, in a late work, entitled, The Surgeons Pharmacopœia; but we have not heard of the effects, nor indeed do we expect, from the ingredients, they can be similar.

ART. III. *The Works of Dr. Jonathan Swift, Dean of St. Patrick's, Dublin. Vols. XIII. and XIV. 12mo. Price 6s.*  
Dodsley.

IT is a misfortune to celebrated wits, that whatever they say or write is recorded to posterity, by the diligence of some literary jobber, who never fails of profiting by the disgrace of his author. Every scrap found among the papers of such a writer is published, without consideration, whether it be fit for inspection, or whether it increases or diminishes his reputation; the name will sell the motley production, and that is generally sufficient for the editor. Of a very different stamp is the mis-

cellaneous collection before us; many pieces in which are strongly characteristical of the inimitable author; though we could wish the choice had been more judicious, and the two volumes compressed into one. The public is much obliged to the English editors for so valuable an addition to the works of this unparalleled Hibernian wit and patriot, which will render the London edition as complete as the Dublin, and prove extremely acceptable to those who have not seen the latter. As we happen to be of this number, we shall treat these volumes as an intire new publication, and specify the contents, with a few general observations on each particular piece.

The thirteenth volume begins with four sermons; on bearing false witness; on the poor man's contentment; on the causes of the wretched condition of Ireland; and upon sleeping in church. Dr. Swift is not reckoned to excel in this species of composition; yet these discourses are well calculated to instruct an audience of the meaner sort; and the last, in particular, abounds with strokes of humour, which cannot be thought unseasonable even from the pulpit, when we consider that raillery is likely to produce a better effect on such a subject, than the most grave and laboured discourse. Upon the whole, however, it is probable these sermons were never intended to wander beyond the precincts of the deanry.

The next piece is entitled, Remarks upon a Book called the *Rights of the Christian Church*; and by this we find, that controversy was by no means Dr. Swift's talent. Many of the observations are sensible and worthy of the author; but where the dean has confined himself to close criticism, he is dry, prolix, and unentertaining; yet is this specimen singled out for encomiums by the editors.

Then follow two papers, inserted in the *Craftsman*, relative to Ireland; and these are succeeded by the Memoirs of Capt. John Creighton, drawn up, and digested from his own materials, by the dean. This little piece does credit to the doctor's humanity, as it was composed merely with a view to relieve the distresses of that brave and unfortunate officer. There is a simplicity in the Memoirs, which cannot fail of pleasing a reader of true taste; and many of the facts recorded, though of a private nature, are extremely interesting.

The hints towards an Essay on Conversation, is, alone, sufficient to bear up the credit of a volume. Every line breathes the spirit of *Swift*, and excels in that grave humour, and facility of wit, for which he will ever remain distinguished. We were so delighted with the author's enumeration of the errors in conduct which destroy conversation, that we cannot refrain from imparting the same pleasure to our readers.

‘ Nothing



Nothing (says the dean) is more generally exploded than the folly of talking too much, yet I rarely remember to have seen five people together, where some one among them hath not been predominant in that kind, to the great constraint and disgust of all the rest. But among such as deal in multitudes of words, none are comparable to the sober deliberate talker, who proceedeth with much thought and caution, maketh his preface, brancheth out into several digressions, findeth a hint that putteth him in mind of another story, which he promiseth to tell you when this is done; cometh back regularly to his subject, cannot readily call to mind some person's name, holdeth his head, complaineth of his memory; the whole company all this while in suspense; at length says, it is no matter; and so goes on. And, to crown the business, it perhaps proveth at last a story the company hath heard fifty times before; or, at best, some insipid adventure of the relater.

Another general fault in conversation is; that of those who affect to talk of themselves: some, without any ceremony; will run over the history of their lives; will relate the annals of their diseases, with the several symptoms and circumstances of them; will enumerate the hardships and injustice they have suffered in court, in parliament, in love, or in law. Others are more dextrous, and with great art will lie on the watch to hook in their own praise: they will call a witness to remember, they always foretold what would happen in such a case, but none would believe them; they advised such a man from the beginning, and told him the consequences, just as they happened; but he would have his own way. Others make a vanity of telling their faults; they are the strangest men in the world; they cannot dissemble; they own it is a folly; they have lost abundance of advantages by it; but if you would give them the world, they cannot help it; there is something in their nature that abhors insincerity and constraint; with many other unsufferable topics of the same altitude.

Of such mighty importance every man is to himself, and ready to think he is so to others; without once making this easy and obvious reflection, that his affairs can have no more weight with other men, than their's have with him; and how little that is, he is sensible enough.

Where company hath met, I often have observed two persons discover, by some accident, that they were bred together at the same school or university, after which the rest are condemned to silence, and to listen while these two are refreshing each other's memory with the arch tricks and passages of themselves and their comrades.

‘ I know a great officer of the army, who will sit for some time with a supercilious and impatient silence, full of anger and contempt for those who are talking ; at length of a sudden demand audience, decide the matter in a short dogmatical way ; then withdraw within himself again, and vouchsafe to talk no more, until his spirits circulate again to the same point.

‘ There are some faults in conversation, which none are so subject to as the men of wit, nor ever so much as when they are with each other. If they have opened their mouths, without endeavouring to say a witty thing, they think it is so many words lost : it is a torment to the hearers, as much as to themselves, to see them upon the rack for invention, and in perpetual constraint, with so little success. They must do something extraordinary, in order to acquit themselves, and answer their character, else the standers-by may be disappointed, and be apt to think them only like the rest of mortals. I have known two men of wit industriously brought together, in order to entertain the company, where they have made a very ridiculous figure, and provided all the mirth at their own expence.

‘ I know a man of wit, who is never easy but where he can be allowed to dictate and preside ; he neither expecteth to be informed or entertained, but to display his own talents. His business is to be good company, and not good conversation ; and, therefore, he chuseth to frequent those who are content to listen, and profess themselves his admirers. And, indeed, the worst conversation I ever remember to have heard in my life, was that at Will’s coffee-house, where the wits (as they were called) used formerly to assemble ; that is to say, five or six men, who had writ plays, or at least prologues, or had share in a miscellany, came thither, and entertained one another with their trifling composures, in so important an air, as if they had been the noblest efforts of human nature, or that the fate of kingdoms depended on them ; and they were usually attended with an humble audience of young students from the inns of courts, or the universities, who, at due distance, listened to these oracles, and returned home with great contempt for their law and philosophy, their heads filled with trash, under the name of politeness, criticism, and belles lettres.

‘ By these means the poets, for many years past, were all over-run with pedantry. For, as I take it, the word is not properly used ; because pedantry is the too frequent or unseasonable obtruding our own knowledge in common discourse, and placing too great a value upon it ; by which definition, men of the court or the army may be as guilty of pedantry as a philosopher or a divine ; and, it is the same vice in women, when they are over-copious upon the subject of their petticoats,

or

or their fans, or their china. For which reason, although it be a piece of prudence, as well as good manners, to put men upon talking on subjects they are best versed in, yet that is a liberty a wise man could hardly take ; because, beside the imputation of pedantry, it is what he would never improve by.

‘ This great town is usually provided with some player, mimic, or buffoon, who hath a general reception at the good tables ; familiar and domestic with persons of the first quality, and usually sent for at every meeting to divert the company ; against which I have no objection. You go there as to a farce or a puppet-show ; your business is only to laugh in season, either out of inclination or civility, while this merry companion is acting his part. It is a business he hath undertaken, and we are to suppose he is paid for his day’s work. I only quarrel, when in select and private meetings, where men of wit and learning are invited to pass an evening, this jester should be admitted to run over his circle of tricks, and make the whole company unfit for any other conversation, besides the indignity of confounding men’s talents at so shameful a rate.

‘ Raillery is the finest part of conversation ; but, as it is our usual custom to counterfeit and adulterate whatever is too dear for us, so we have done with this, and turned it all into what is generally called repartee, or being smart ; just as when an expensive fashion cometh up, those who are not able to reach it, content themselves with some paltry imitation. It now passeth for raillery to run a man down in discourse, to put him out of countenance, and make him ridiculous, sometimes to expose the defects of his person or understanding ; on all which occasions he is obliged not to be angry, to avoid the imputation of not being able to take a jest. It is admirable to observe one who is dextrous at this art, singling out a weak adversary, getting the laugh on his side, and then carrying all before him. The French, from whom we borrow the word, have a quite different idea of the thing, and so had we in the politer age of our fathers. Raillery was to say something that at first appeared a reproach or reflection, but by some turn of wit unexpected and surprising, ended always in a compliment, and to the advantage of the person it was addressed to. And surely one of the best rules in conversation is, never to say a thing which any of the company can reasonably wish we had rather left unsaid ; nor can there any thing be well more contrary to the ends for which people meet together, than to part unsatisfied with each other or themselves.

‘ There are two faults in conversation, which appear very different, yet arise from the same root, and are equally blameable ; I mean, an impatience to interrupt others, and the un-



easiness of being interrupted ourselves. The two chief ends of conversation are to entertain and improve those we are among, or to receive those benefits ourselves ; which whoever will consider, cannot easily run into either of those two errors ; because when any man speaketh in company, it is to be supposed he doth it for his hearer's sake, and not his own ; so that common discretion will teach us not to force their attention, if they are not willing to lend it ; nor, on the other side, to interrupt him who is in possession, because that is in the grossest manner to give the preference to our own good sense.

‘ There are some people, whose good manners will not suffer them to interrupt you ; but what is almost as bad, will discover abundance of impatience, and lye upon the watch until you have done, because they have started something in their own thoughts which they long to be delivered of. Mean time they are so far from regarding what passes, that their imaginations are wholly turned upon what they have in reserve, for fear it should slip out of their memory ; and thus they confine their invention, which might otherwise range over a hundred things full as good, and that might be much more naturally introduced.

‘ There is a sort of rude familiarity, which some people, by practising among their intimates, have introduced into their general conversation, and would have it pass for innocent freedom or humour, which is a dangerous experiment in our northern climate, where all the little decorum and politeness we have are purely forced by art, and are so ready to lapse into barbarity. This, among the Romans, was the raillery of slaves, of which we have many instances in Plautus. It seemeth to have been introduced among us by Cromwell, who, by preferring the scum of the people, made it a court-entertainment, of which I have heard many particulars ; and, considering all things were turned upside down, it was reasonable and judicious : although it was a piece of policy found out to ridicule a point of honour in the other extreme, when the smallest word misplaced among gentlemen ended in a duel.

‘ There are some men excellent at telling a story, and provided with a plentiful stock of them, which they can draw out upon occasion in all companies ; and, considering how low conversation runs now among us, it is not altogether a contemptible talent ; however, it is subject to two unavoidable defects ; frequent repetition, and being soon exhausted ; so that whoever valueth this gift in himself, hath need of a good memory, and ought frequently to shift his company, that he may not discover the weakness of his fund ; for those who are thus endowed, have seldom any other revenue, but live upon the main stock.

Great speakers in public, are seldom agreeable in private conversation, whether their faculty be natural, or acquired by practice and often venturing. Natural elocution, although it may seem a paradox, usually springeth from a barrenness of invention and of words, by which men who have only one stock of notions upon every subject, and one set of phrases to express them in, they swim upon the superficies, and offer themselves on every occasion ; therefore, men of much learning, and who know the compass of a language, are generally the worst talkers on a sudden, until much practice hath inured and emboldened them, because they are confounded with plenty of matter, variety of notions, and of words, which they cannot readily chuse, but are perplexed and entangled by too great a choice ; which is no disadvantage in private conversation ; where, on the other side, the talent of haranguing is, of all others, most insupportable.

Nothing hath spoiled men more for conversation, than the character of being wits, to support which, they never fail of encouraging a number of followers and admirers, who list themselves in their service, wherein they find their accounts on both sides, by pleasing their mutual vanity. This hath given the former such an air of superiority, and made the latter so pragmatical, that neither of them are well to be endured. I say nothing here of the itch of dispute and contradiction, telling of lies, or of those who are troubled with the disease called the wandering of the thoughts, that they are never present in mind at what passeth in discourse ; for whoever labours under any of these possessions, is as unfit for conversation as madmen in Bedlam.

It is impossible to read these observations, without making application to ourselves and our acquaintance, and confessing that they are founded on a just knowledge of human nature.

The character of the earl of Wharton is bitter, keen, and sarcastic, but coarse and indelicate. Swift lost his humour in his resentment ; and the character will, for this reason, be read with less satisfaction than might be expected from such a subject, and so masterly a writer. Interspersed, however, we meet with some entertaining anecdotes, admirably introduced to throw light upon the earl's conduct.

A letter to Mr. Faulkner, printer and publisher, in Dublin, acquaints us with the veneration of a private gentleman for the dean, who erected a monument to his memory, and whimsically enough instituted annual games to be celebrated at the tomb. As for the additional letters in this volume, they answer no other purpose than to correct a mistake, of very little consequence to the public, of Dr. Hawksworth ; namely,

that Mr. Faulkner had no personal acquaintance with the dean.

The letters to the doctors King and Marsh, archbishops of Dublin, turn upon a variety of public and private occurrences. They are models of epistolary writing, in which we think Swift is not to be equalled in the English language, unless we except the letters of his patron Sir William Temple. The essay on good manners evinces the doctor had more theory than practice: here he discovers faults which he never took care to correct in his own behaviour. As to the poems, they are the play of genius; the bagatelles of Swift, with scarce any other merit than their being his, and less tinged with impurity than many of his other poetical pieces.

ART. IV. *Cicero on the Complete Orator, in Three Books or Dialogues, inscribed to his Brother Quintus, translated into English, with Notes and Illustrations. By George Barnes, Barrister of the Inner Temple. 8vo. Pr. 6s. Rivington.*

IT was with pleasure we took up the translation of these beautiful dialogues, by a gentleman whose profession gave room to hope he had studied the treatise critically, explained the difficulties, and transfused the elocution of the Latin orator into his own language. We conceived, that having formed himself upon the model exhibited in this admirable treatise, he was induced to offer a specimen of his progress in oratory, by translating into English this master-piece of Cicero's genius, and the most useful of all his writings, especially to gentlemen of the long robe. How much were we disappointed to find the language and idiom of the translation as foreign to an English ear, as the original itself; to see the most chaste and elegant dialogues that ever were written, reduced to a heavy inanimated conversation, in which neither the meaning of the speakers is always preserved, nor the peculiarities of character are ever distinguished. That our readers may judge how remote this learned barrister is from the orator he would describe, we shall present them with a few passages from the first book, and then quote a complete specimen.

*Nam prima ætate incidimus in ipsam perturbationem disciplinæ veteris.—*‘For at our first entrance into life, we coincided with the perturbation of all ancient discipline.’—*Vis enim (ut mihi sæpe dixisti) quoniam quæ pueris aut adolescentulis nobis ex commentariolis nostris inchoata ac rudia exciderunt, vix hac ætate, &c.—*‘For, as you have often said, since those rudiments and outlines scarce commenced, which have got abroad from the little commentaries of  
our



our puerile and youthful age, are scarce worthy, &c.'—*Nam, quocumque te animo et cogitatione converteris.*—'For which way soever you turn your mind in contemplation.'—

The next passage we give rather as a stricture upon Mr. Barnes' language, than as a specimen of his translation.—*In dicendo autem vitium vel maximum fit a vulgari genere orationis, atque a consuetudine communis sensus abhorre.*—'But in speaking it is the greatest of faults to avoid with abhorrence such language as vulgarly prevails, and the usage of common sense.'—*Quæ sola per se ipsa quanta sit, histrionum levis ars et scena declarat.*—'Which alone of itself, of how great power it is, the slight art of the actors, and the stage declares.'—What a strange idiom is this! A boy of the third form in Westminster, or Eton school, would enter more into the spirit of his author, and dread a flagellation for so uncouth and verbal a translation.

As it is scarce worth while to enter upon a critical examination of this lame performance, we shall close the article with quoting a complete passage, that the reader may judge how well our barrister has preserved the dry sarcastic humour of Scævola.

'What? were the laws and ancient customs of our ancestors? Were the auspices over which both you, Crassus, and I preside, to the great security of the republic, What? was the religion and ceremonies, were the civil laws, the knowledge of which has long eminently continued in our family, either invented or understood, or at all treated of by any kind of orators? I remember truly Servius Galba, a man who had a divine manner of speaking, and M. Æmilius Porcina, and Cn. Carbo himself, whom you struck down when but a youth, for he was ignorant of laws in general, at a loss in the institutes of our ancestors, unlearned in the civil law: and except you, Crassus, who rather from your own inclination to study, than because it was the peculiar business of an orator, have learned the civil law from us, this age of ours, which I am sometimes ashamed of, as ignorant of that law. But what you assumed, as of your own right in the last part of your speech, That the orator was able to dispute most copiously on all subjects of discourse, I would not bear with unless I was in your demesne, but would head a body who should either contend with you by an interdict, or assert their rights by laying hands upon their own, and go to law with you for seizing so violently upon the possessions of others. For first, all the Pythagoreans would institute a suit against you, and the followers of Democritus, and the rest of the naturalists, each in their kind, and these men, who could speak both with weight and elegance, would put in their claims, against whom you could not with justice deposit the sacred pledge

to try the right. Whole troops of other philosophers would charge you besides, nay all, quite down from their fountain-head Socrates, they would convince you that you had learned nothing about good and evil, nothing about the passions of the mind, nothing about morality and the means of living, that you had not even made any enquiry after knowledge, and that you knew nothing; and when they had made an attack upon you all together, then every sect would bring a separate action against you. The academy would press you, and deny that you yourself knew what you said. Then our stoics would keep you entangled in the snares of their questions and disputations. But the peripatetics would force you to own that you ought to seek from them those very helps and ornaments of speaking which you would have to be thought the propriety of the orators; and they would shew you that Aristotle and Theophrastus have wrote not only more but better on these subjects than all the masters of the art of speaking. I let alone the mathematicians, grammarians, musicians, with whose arts this of yours, speaking, has not the least affinity. Wherefore, Crassus, I think, so many and such great professions are not to be made: what you can effect is sufficiently magnificent, that in judicial matters the cause which you speak to shall seem the better and more probable; that in public assemblies, and in delivering opinions, your oration shall have the most power to persuade; finally, that you shall seem to wise men to speak with eloquence, and to fools with truth. If you can do more than this, I shall think not the orator but Crassus does it by the force of talents peculiar to himself, and not possessed in common with other orators.'

Many of the explanatory notes are learned and useful, but few of them (we believe) are the property of the translator.

ART. V. *An Essay on the Medical Constitution of Great Britain.*

*To which are added, Observations on the Weather, and the Diseases which appeared in the Period included betwixt the first of January, 1758, and the Summer Solstice in 1760. Together with a Narrative of the Throat Distemper, and the Miliary Fever, which were epidemical in the Duchy of Cleveland, in 1760. Likewise, Observations on the Effects of some Anthelmintics, particularly of the Great Bastard Black Hellebore, or Bear's foot. 8vo. Pr. 5s. Millar.*

THIS performance is very unpleasant to read, and requires more attention than ninety-nine readers of an hundred will ever be able to afford. It is a very dry journal of weather and epidemical diseases, without any relief to the ima-

gination, or pause to the memory, brimful of theory, physical and conjectural, stiffened with a perpetual succession of technical terms and hard words, intermingled with scotticisms, and written in a stile the most painfully didactic, that ever we had occasion to peruse. Nevertheless, it must be owned, it contains many judicious observations, medical and philosophical, and will well reward the young student, who has patience enough to read it twice over with unremitting attention.

The author tells us in his preface, that the design of it is to exhibit the effects produced in the human body, by the vicissitudes of the seasons, and the different temperatures, and most remarkable changes of the weather, throughout the year in Great Britain; with a view to investigate the external causes, and the genuises of all the diseases incident to the inhabitants of this island, whose pre-disposing and exciting causes depend wholly, or in a great measure, on the air.

He divides the medical year into five periods; the first of which begins at the summer solstice, and ends with the month of July; the third commences at the autumnal equinox; the fourth, at the winter solstice; and the fifth at the vernal equinox.—Such a systematical division, might be proper in a country that enjoys a regular succession of seasons, with sure and settled tracts of weather: but in Great Britain, where the transitions from one extreme to another are so sudden and irregular, we should imagine there needs no other division of the weather than into hot and cold, moist and dry, and the different combinations of these four principles, such as hot and moist, hot and dry, cold and moist, cold and dry. The investigation of epidemical diseases, therefore, will depend more upon the weather that happens to reign, than upon the season of the year at which they are produced.

Our author, having treated of the British air in general, proceeds to consider the effects which the different transitions of weather may be supposed to produce, in the period included betwixt the summer solstice and the first of August. In this section we meet with one or two opinions in theory, to which we cannot give our assent, particularly touching the plague, which he thinks may arise without any imported foreign infection. To the best of our knowledge, there is no instance of a plague in Europe, but what had been imported from other countries, indeed from Africa, which seems to be the true and only mother of this disease.

The subject of the third chapter, is the same inquiry extended to the period included betwixt the first of August and the autumnal equinox; and thus he considers the whole circle of the medical year, with uncommon sagacity and precision, though  
sometimes



sometimes he is hurried away by the impetuosity of an imagination, perhaps too fertile in hypotheses. For example, he talks of the fluid of the nerves having a wonderful antiseptic power, preventing aliments from growing putrid in the stomach, resisting the putrid tendency of the chyle in the mass of blood, and preserving the body from putrefaction under long abstinence and ardent fevers.—Heaven knows, we are so far from knowing the nature of this nervous fluid, that we do not even know that any such fluid exists. He likewise tells us, that a mild winter, with frequent rain, is far more healthful than with an extraordinary dry state of the weather; and proceeds to account for this salubrity. Now if we may trust to our own observation, a rainy winter is, of all winters, the most unwholesome; nay, it is proverbially so; and it would be a very easy task to explain from theory and philosophy, why it must be so: but we have not room for such disquisitions. We are moreover obliged to Mr. Bisset for another piece of information, importing, that the natives of northern climates are far less subject to vehement internal inflammations, in Italy, and other southern countries in Europe, than the natives of these warm countries. ‘The solids of the northern Europeans (says he, p. 121) being greatly relaxed by the great change from a cold or temperate atmosphere to a southern hot climate, contributes to render them less obnoxious to inflammatory diseases there, than the natives, whose solids are more dry and rigid.’ Certainly there is no arguing against facts; and if our author can prove from experience, that the natives of northern countries are less subject to fevers in those warm climates, than the natives of those warm climates, we shall subscribe to his theory. But we imagined all the world was persuaded, that the very reverse of his assertion is true; that northern constitutions are the most subject to fevers when transplanted into hot climates; and that in all warm countries the mortality rages most among the strangers accustomed to live in a cooler air; and, indeed, we cannot see how it should be otherwise, when we consider, that in northern constitutions the rigid fibre generally prevails, consequently the circulation is carried on with greater force, and therefore the blood more subject to inflammation: that the fibres being rigid, will be less apt to yield in proportion to the expansion of the contained juices, occasioned by a greater degree of heat than that to which they have been accustomed; and of course, an increased velocity or fever must ensue: that all bodies are the best adapted, by nature, for that climate in which they are produced, and have been resident: that the inhabitants of warm countries are remarkable for a lax fibre, hence their weakness, sloth, and effeminacy; and that the women, and such as lead

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the most sedentary and inactive lives, are the most exempt from all feverish and inflammatory complaints. For these reasons we dissent from him in another place, where he disapproves of the practice of bleeding mariners, by way of prevention, when from northern countries they arrive at the confines of the torrid zone: neither do we join in his sentiments about certain supposed fermentations of the blood, as if it worked like yeast in a beer barrel.

In the seventh chapter he describes the constitution of the air in the year 1758, and the following spring, relative to the dutchy of Cleveland, in Yorkshire, where Mr. Bisset practised medicine: and in the next two chapters, he treats of the diseases which happened in that country, from the summer solstice of 1759 to the following. These are illustrated with cases, and enriched with some judicious observations, concerning the outward causes of intermittents. He afterwards gives us an exact narrative of the epidemic throat distemper, and miliary fever, as they appeared in the dutchy of Cleveland in 1760. The most remarkable circumstance in the method of cure, which he prescribed for this malignant sore throat, accompanied with miliary eruptions, was evacuation by bleeding and stool, which we have seen constantly attended, in such cases, with unfavourable symptoms; and his cautioning the practitioner against the use of warm cardiacs, which, so far as we have been able to observe, when judiciously used, always produced salutary effects in this species of the angina. Indeed, we have had occasion to see a considerable number of children afflicted with this distemper, who were all cured, without one miscarriage, by the application of a vesicatory to the back, a warm antiseptic gargle for the throat, a cardiac mixture to support the vis vitæ, and an emollient glyster to empty the intestinal canal once in three or four days. At the same time we knew the cool regimen fail in the same distemper, and several patients lost by bleeding and laxatives.

The book is concluded with observations on the effects of some anthelmintics, particularly of the great bastard black hellebore, or bear's foot, which our author used with great success, in powder, syrup, and decoction for expelling long round worms, bred in the intestines of the lower class of people, who live on dense, farinaceous, and leguminous seeds, milk, cheese, &c.

ART. VI. *Coloniæ Anglicanæ Illustratæ : or, the Acquest of Dominion, and the Plantation of Colonies made by the English in America, with the Rights of the Colonists, examined, stated, and illustrated. Part I. Containing the Plan of the whole Work, including the Proposition, asserting the Rights of the Colonists, intended to be established, &c. &c.* 4to. Pr. 5s. Baker.

WE may venture to pronounce this publication one of the most extraordinary which ever passed our inspection, both in stile and matter. Were our readers so unreasonable as to ask, for what purpose the learned writer had amassed such a collection of remnants of erudition, we should be greatly puzzled for an answer, as nothing can be more remote from the professed design of the treatise, than the execution. Learning serves only to make some persons ridiculous; for where the powers of concoction are languid, care must be taken not to overload the mind any more than the stomach. It would appear to be the original intention of this author, to establish the right of Great Britain to her possessions in America, deduced either from pre-occupancy, or from conquest; but instead of this he enters upon a history of the revolutions in Spain and Portugal, from the middle of the fourth to the middle of the fifth century, gives a detail of the exploits of the *Black Prince*, and the duke of Lancaster in Spain, acquaints us with the claim of the latter to the Castilian crown, relates the wars between Spain and Portugal, ascertains the claims of the princes of those countries to their respective thrones, and then, by a sudden skip, passes to the sentiments of the ancient philosophers and fathers, concerning the figure, position, and habitableness of the earth. Mistake it not, reader, these are not the extravagations of genius, but the exuberances of dulness, and the intemperance of pedantry.

Having been told what Thales, Anaximander, Anaximenes, Pythagoras, Xenophanes, Anaxagoras, Leucippus, Empedocles, Herodotus, Philolaus, Plato, Aristotle, Epicurus, Zeno, Eratosthenes, Aristarchus, Archimedes, Hipparchus, Cicero, Pliny, Possidonius, Strabo, Mela, Seneca, Ptolemy, Lactantius, St. Augustine, Macrobius, and divers other heathen and christian sages, dreamed respecting the form of the terrestrial globe, we are shoved, by the most unexpected transition, from philosophy to war, where we breathe nothing but blood and slaughter with the Goths and Saracens. Now we should be extremely glad to know what all this philosophy and history has to do with the English colonies in America, which are not so much as mentioned in course of the volume, except in the introduction.



tion. Agreeable to our author's own notions, this volume is foreign to the proposed subject, and resembles a flourish on a different key, which a musician of no ear would make before his solo. 'All things (says he, p. 2.) are best understood when known from their beginnings, and considered in all their relations, and in this case, navigation preceding discovery, and discovery preceding the acquisition of empire, or *making the inception of it*, and the plantation of colonies being subsequent to the acquisition, or making the whole or part of it, and the *Spaniard* having first discovered part of America, and the settlement of colonies there by them, and the *Portugals* being prior to those made by the English, and the discoveries and acquisitions in America being partly connected with the preceding discoveries and conquests made by the *Portugals* on the coast of Africa, with their navigations to find, &c.'——By this kind of deduction, and the assistance of copulatives, our author might shew the connection between the spelling-book and the works of Apollonius and Sir Isaac Newton; consequently he ought to have written a treatise on all the intermediate knowledge, and a cyclopædia comprehending the elements of all arts and sciences.

From a relation of the bloody tragedies acted by the Goths and Saracens, our author proceeds to exclamations against the papal tyranny; an account of the voyages of Magellan, the Copernican system, the proceedings of the ignorant bigotted Romish clergy against the celebrated Galilæo, the *Index Librorum Prohibitorum*, published by order of the pontiff at Rome, the knowledge of the ancients with respect to the habitable world; the Phœnician and Carthaginian voyages; and the modern notions of the habitable world in the middle centuries.

The twenty-sixth section, the last in the volume, contains a relation of the voyages undertaken under the auspices of prince Henry of Portugal, and of the grants made to divers of the Portuguese monarchs, by several successive pontiffs. Here terminates the first part; and the author contents himself with acquainting us, that he has collected many materials necessary for proceeding in the work, of which we will endeavour to convey some idea by the following short extract from his plan: •

'That in taking so large a circuit (says he) the reader may pass over as little unprofitable matter as possible, I shall give him a succinct account of the facts in their natural order, enlarging in point of narration and evidence, as occasion may require, beginning at a period from whence, advancing gradually, we may survey the proceedings of the several princes and other persons primarily and chiefly concerned in those navigations, discoveries, and acquisitions, which have so greatly encreased  
the

the knowledge of this globe, with the intercourse of its inhabitants, and wrought so great a change in the riches, manners, customs, and policy of the European nations——This general account of these discoveries and acquisitions will be succeeded by a particular relation of the proceedings of the English to establish themselves in America.

‘The papal and royal grants, with other public acts, proper to be set forth; shall be carefully transcribed from authentic copies of the records, or their best evidence within my power; the facts depending on history for their evidence shall be faithfully collected from cotemporary or other authors of good credit, and the whole matter fairly stated; so that the reader may be assured he shall meet only with mere involuntary errors; which after the greatest care may attend the composition of such a copious variety of transactions in different ages and countries, collected many different ways; and in the reasoning parts of this performance I shall, as often as conveniently may be, express my sentiments in the words of the most eminent authors, whereby the truth, instead of suffering by the poverty of my language, appearing in the lustre and force of their expression, will be seen in its proper beauty and strength, and being introduced in their name, will be received with greater ease and pleasure. And, for the sake of order and perspicuity, I shall reduce the matter intended to be established as a plain and certain truth to this practical proposition, *That the English American colonies are part of the commonwealth, and well entitled to the rights, liberties, and benefits of it.* This proposition I purpose to prove and illustrate from the *acta regia* passed under the great seal of the kingdom for acquiring dominion and establishing colonies in America, from the subsequent proceedings of the colonists to accomplish these designs, from the conclusions of reason, the principles of justice and equity, the nature and structure of a free state, the sense of princes and parliaments, and the opinion of philosophers, statesmen, jurists, and other respectable authors, with proper suppletory matter.’

Should the author pursue his journey with the same passion for excursion and deviation he has hitherto betrayed, we may safely predict there will never be a period to his rambling, and that the few whom curiosity may have induced to set out with him, will be glad of the opportunity of parting company with so indefatigable a leader.

ART. VII. *Theſaurus Græcæ Poëſis; ſive, Lexicon Græco Proſodiacum; Verſus, et Synonyma, (tam ad Explicationem Vocabulorum, quam ad Compoſitionem Poeticam pertinentia) Epitbeta, Phraſes, Deſcriptiones, &c. (Ad modum Latini Gradus ad Parnaffum) Complectens. Opus, in ſtudioſæ Juventutis Gratiam et Utilitatem, ex optimis quibuſque Poetarum Græcorum Monumentis, quæ adhuc prodierunt, nunc primum Conſtructum. Cui præſigitur, de Poëſi, ſeu Proſodia Græcorum Tractatus. Autore T. Morell, S. T. P.*  
4to. Pr. 1l. 1s. Boards. Pote.

THE firſt part of this learned and elaborate work made its appearance ſome years ſince; but we deferred our account until the publication was compleated, that the whole might be comprized in one article. The ſubject is of too dry, and, in the preſent ſtate of literature, of too uninterreſting a nature, to attract general notice; though, for our own parts, we muſt always conſider thoſe ſubjects of importance, which tend to promote and facilitate the ſtudies of youth, in whatever light they may be regarded by the reſt of mankind. It is true, that Greek compoſition, eſpecially in poetry, is of very little ſervice in life, and can ſcarce be ſaid to conduce to elegant expreſſion in our own language; but it is no leſs true, that a habit of compoſing ſtrengthens the powers of invention, and is perhaps the only method of impreſſing a juſt taſte and reliſh of the dead languages. For what purpoſe are ſo many years ſpent at public ſchools and univerſities, but to attain a perfect knowledge of Greek and Latin? and if this be deemed ſo eſſential to the education of the finiſhed gentleman, ſurely thoſe labours cannot be thought ſterile, which are employed in aſſiſting this deſign. We need not, indeed, beſtow much pains in vindicating the propriety of an undertaking which none will preſume to censure, beſides the ignorant and conceited; either thoſe who know nothing of the ſubject; or thoſe who entertain ſuch an opinion of their natural genius, as to deſpiſe all adventitious ornaments. Let it be remembered that Milton, our greateſt poet, and Addiſon, one of our chaſteſt writers, were both deeply ſkilled in Greek and Latin compoſition, of which they have left ſome admirable examples.

Every reader the leaſt acquainted with the learned languages muſt know, that in Greek and Latin compoſitions, we have no other rule for avoiding ſolecifms than authority. A thought may ſeem to be happily expreſſed by a certain combination of words, for which there is no authority; yet without this the expreſſion may be falſe, according to the rules of that language, either in the diſpoſition of the words, in declenſion, conjugation, or ſyntax. The proper uſe of particles eſpecially, can only be



known from the authority of the best writers, as they admit such infinite variety, form the greatest strength and beauty of language, and express the dependence of ideas, by marking the connection, distinction, restriction, and opposition of the respective parts of discourse. The same may be alledged of synonymous words, in the just application of which consists the variety, and frequently the harmony of speech; and to those who exercise themselves in Greek verses, it will certainly be convenient to know whether any particular word be poetical, only by turning over a few pages of the *Thesaurus*.

To examine the accuracy of this very learned performance, would require more leisure than we can bestow; and, to be ingenuous, more practice than we have lately had in those studies: we shall therefore present the reader with the short account of the undertaking which the author gives in his preface; and transcribe some passages from a letter which we have received upon this subject. With respect to the difficulty of the execution, he very justly observes,

‘Lexicographorum curas steriles et molestias ii fere soli intelligunt, qui in eodem pistrino aliquandiu fuerint exercitati. Haud profecto leve quiddam est materiem undiquaque corradere, corrasam rite collocare et disponere: non in Poetarum modo optimorum elegantis versati, sed etiam in rudibus eruendis, in Suida, Etymologico magno, Hesychio, Scholiisque excutiendis obscuram diligentiam haud frustra posuimus; inde, quæ maxime ad rem nostram pertinere videbantur, delectu habito excerptissimus. Esto sane Poetæ, perinde ut Architecti, prima laus operis alicujus præclari ichnographiam designare, et constructionem rite moliri et absolvere: at interim infimi ordinis operarii in laudis illius societatem aliquam se admitti jure postulant: imo vero et materiæ congestores et cæmentorum Bajuli neque gratia neque pretio suo destituuntur. Nos quidem hac in parte operam sedulo impendisse haud pigebit, cujus ad rem publicam literariam fructus aliquis redundaverit.’

Such a specimen of elegant Latinity will necessarily impress favourable sentiments of Dr. Morell's erudition.

He pursues the account of his labours in the following words: ‘Hac mente labores in diverso genere pene infinitos exhaustimus, ad omnia attentis, tum in sterquiliniis sordibus expurgandis tum in Hortorum Poeticorum floribus colligendis occupati; illud demum in Græcis aggressi, quod in Latinis exemplo laudabili præstiterat clarissimus ille Gradus ad Parnassum concinnator; ne, quæ Lingua cæteris quibuscunque et metrorum varietate et verborum copia et elegantia antecellit, eadem medias inter opes inopia laborare videretur. Proinde nos quoque syllabarum quantitatem exemplis allatis designavimus, Synonyma itidem, Epitheta et Phrases, &c. adjecimus.

‘Interim

\* Interim haud diffitemur ad compendium utilitatis quiddam desiderari quod in Latinis laudatur, nempe quantitatis notas syllabarum apicibus recta affixas, et tum præcipue cum exempla allata e Lyricis Choricisque depromantur, quorum metra, atque scanſionis ratio Tyronibus minus percepta fuerit et intellecta. Huic vero defectui medelam aliquam adhibuimus, ad calcem vocabulorum catalogo subjuncto de quorum quantitate dubitatio aliqua suboriri potuit.

\* Haud profecto ignoramus quam difficile sit simul et ingeniorum imbecillium desideriis et hominum Criticorum fastidiis satisfacere: videbimur forsan illis non satis multa, imo et his nimis multa protulisse; verum in hac potius quam illa parte peccare maluimus, cum satius sit habere unde aliquid amputare possis, quam subsidiis necessariis carere.\*

The prosodia prefixed to the *Thesaurus*, is, beyond dispute, the most copious, clear, and explicit ever published. The definitions are perfectly just, the examples full, and the notes annexed so extremely learned, that we cannot bestow sufficient applause on the erudition and diligence of the author.

We annex an extract from the letter mentioned above, which may serve to obviate the principal objections to Dr. Morell's undertaking; and we decline exhibiting specimens of the work, as they would not only prove unentertaining, but convey a very imperfect idea of the indefatigable pains and industry of the learned compiler.

\* The synonymous words, when of different *signification*, are distinguished by a full stop, break, or capital letter: some of them are added only by way of explanation, for the use and assistance of those who *read* Greek.

\* As to the epithets: there are several hundred added to those of *diner*, but none without proper authority; so that, observing due propriety under the direction of common sense, any of them may be used in composition.

\* To adjust the proper application of them by references to the originals, and to give examples of every change in the signification of a word, was impracticable without swelling the book to an immense size, contrary to the primary, but not the only design, of exhibiting *a book for the use of schools*, particularly of Eton and Westminster.—With regard, therefore, to the propriety of a synonymous word, if not clear, some lexicon must be consulted: for instance, under *ελπίς*, you find *ὑπομονή* (no poetical word) and *δύος*; but it would be absurd to say,

Ἀνδρῶπος αὐτῶν σωζεται ὑπὸ τῆς δέως, instead of  
 σωζέτ' ὑπὸ τῆς ἐλπίδος.

though there be a meaning as well as true measure in the former.

‘ It may have been desired, likewise, to have had certain marks affixed to each syllable, as in the Latin *Gradus*, to ascertain the quantity; but how seldom this is wanted in the Greek language, is manifest, from the small catalogue (after the appendix) of such words as are really, or are called, *doubtful*.— There was no necessity for more, to those who know the measure of an *hexameter*, *pentameter*, and *iambic* verse; or who otherwise meeting with a doubtful syllable in a compound word, will only turn to the *root*, or simple word, as in *ευγάμος*, *ευρίνος*, &c. Besides, how must we have marked those words, whose syllables are always *long* in (*Homer*, or) the *Ionic* dialect; and always *short* in the (*tragedians*, or) *Attic* dialect, as, *φθάνω*, *φθινω*, *τινω*, *καλός*, &c.? Such distinction could only be made, or direction given, in a work of the *profodia*-kind.’

It is but justice due to the printer, Mr. Pote, to confess, that he has spared neither pains nor expence to render the work complete; and that he has run greater hazards in making this valuable addition to the stock of literature than perhaps any other printer or publisher of these kingdoms. The charge was certainly great; the profits arising from a publication of this nature must necessarily be slow, precarious, and limited. The curious reader may consult his own sensible advertisement prefixed to these volumes.

ART. VIII. *The General Gazetteer: or, Compendious Geographical Dictionary. Containing a Description of all the Empires, Kingdoms, States, Republics, Provinces, Cities, Chief Towns, Forts, Fortresses, Castles, Citadels, Seas, Harbours, Bays, Rivers, Lakes, Mountains, Capes, and Promontories, in the Known World; together with the Government, Policy, Customs, Manners, and Religion of the Inhabitants, &c. &c. By R. Brookes, M. D. 8vo. Pr. 6s. Newbery.*

WHEN we reflect on the universal utility of a work of this nature, we are astonished that, amidst the variety of literary projects set on foot by enterprising booksellers, the plan of a Complete Gazetteer should never have been suggested, which would not only answer the purposes of the author and publisher, but of learning also. While the study of history and politics are become so fashionable, that of geography must be deemed essentially necessary to the lowest mechanic, who sits in judgment over a news paper, on the measures of the administration. Divers general systems of geography have appeared in the English language; but we cannot recollect any work where the names of kingdoms, cities, towns, rivers, &c. were disposed



disposed and described in alphabetical order, except the Gazetteers of Echard and Salmon, performances of some merit as incipient trials, but too defective to exclude future attempts. In this particular the French have greatly the advantage over us, great number of excellent maps being published by the king's geographers, and the laborious Baudrand having enriched geography with his copious, and, indeed, accurate dictionary, considering the time of its publication and the difficulties to be removed. This work has one peculiarity, which we could wish to have seen copied by Dr. Brookes, as he appears to have made free with the Frenchman upon other occasions. Baudrand has subjoined to his Dictionary a catalogue of the ancient and modern Latin names of places, extremely useful to those who peruse history written in that language, and amuse themselves with comparing the present with the former condition of countries and cities, which have been the scenes of the most extraordinary transactions.

It is a misfortune to letters, that men of genius, unless their circumstances be narrow, seldom stoop to this kind of compilation, which they regard as the province of the drudge who earns his subsistence by daily labour; whereas, in fact, it requires judgment, learning, and diligence, to select with propriety, to examine with candour, to relate with grace and neatness, and to arrange facts unconnected with each other, in such a manner as to render them palatable. The most extensive reading is required for the due execution of so general an undertaking as a Gazetteer, that pretends to give a satisfactory account of every country and people on the face of the earth, and to ascertain not only the situation of cities, but the dates of their origin, and the most striking events in their history. Our author, without possessing all the requisites perhaps necessary in such a compiler as we should desire, has however greatly improved upon the labours of former geographers. He has swelled the catalogue of articles, especially those relative to this country, and is abundantly more copious in his descriptions than either Echard or Salmon, as appears by the great number of asterisks prefixed to the additions. To this we may subjoin, that he is more judicious in his choice of authorities, by which means he has avoided many of the absurdities of former writers, who gave too implicit a faith to the relations of voyagers and travellers. His own words in his preface convey a just estimate of the doctor's labours.

'In the descriptions of the empires, countries, provinces, districts, counties, cities, boroughs, and towns, every remarkable circumstance is taken notice as far as our room would admit. I have shewn how each country is bounded, its extent,

productions, manufactories, forces, the numbers of the inhabitants, manners, and religion, at least as far as I could obtain any certain account. The distances of places in England and Wales, are reckoned according to English statute miles, of which there are 69 to a degree; but every where else I follow the marine measure of 60 to a degree, and in general this last is most convenient, because the graduation on the side of the map, will always serve instead of a scale of miles.

‘ There are great improvements in the geography of England and Wales, care having been taken to get an exact account of the present state of the towns, or at least the greatest part thereof: to which are added not only the market-days, but those of the fairs according to new style; nor are those kept in the villages of every county forgotten. An exact account has been obtained of the counties in Ireland, with regard to the number of houses, parishes, baronies and boroughs; and it were to be wished the same could have been done for Scotland.

‘ I might complain, as others have done before me, of the difficulties of writing dictionaries in general, and more particularly those of geography, on account of the different orthography of the countries and towns; the contradictions met with in the best treatises of this kind, as well as in maps, charts, and the relations of travellers: yet as I was not pressed into the service, but was to all intents and purposes a volunteer, I have no body to blame but myself, for entering upon so laborious a task.

‘ However, I have been better enabled to reconcile differences, to expunge falsities, and to set aside impositions, from having seen a considerable part of the world myself; and from having made such observations as in some measure qualify me to judge of places which I have not seen. Here you will find no felling of winds, no diabolical conjurations, no nations of canibals or men-eaters; nor indeed any thing else that is shocking to common sense, or evidently repugnant to the customs and practices of other parts of the world; unless the strange accounts of the different objects of worship may be so esteemed: but then we find others to match them in very distant parts. Thus if we find some that adore a fly, we shall meet with others that pay divine honours to a monkey's tooth; some to a serpent, others to a tree; not to mention the vast variety of image worship all over the world: and therefore we cannot reject such extravagant practices, from their seeming absurdity.’

In the introduction Dr. Brookes exhibits a general sketch of the principal objects of cosmography, exceeding useful to those who are not well grounded in the elements of astronomy and geography, however superficial this faint prospect may seem to those who have taken a distinct view of those subjects. Here

we find an account of the principal religions which prevail in the world, of the different languages which are supposed to be fundamental, and the basis of a variety of dialects, and of the different inhabitants of the earth; particulars we shall quote for the instruction and entertainment of less learned readers.

‘ All the different religions in every part of the world may be reduced to four; Judaism, Christianity, Mahometanism, and Paganism. Judaism has two branches; Judaism, properly so called, and the Samaritan religion, which differs from the former in many particulars.

‘ Christianity has three branches; that called the Roman Catholic religion; that of the Greek church, which is divided into different sects; and the Protestants. These last are divided into that of the Lutherans, the Calvinists, Anabaptists, Socinians, and Quakers. However, the church of England, which is the best constituted in the world, cannot properly be said to be any of these.

‘ Mahometanism is divided into two sects; namely, that of Omar, followed by the Turks, Moguls, and the Mahometans of Africa; and that of Aly, son-in-law of Mahomet, followed by the Persians. There are Pagans over all the world except in Europe; but their religions are of different kinds, and so numerous, that it is impossible to describe them all. Paganism is said to extend over one-half of Asia, five parts in six of Africa, and nineteen parts of twenty of the inhabitants of America. The most extensive is that of Fo, which prevails over Thibet, or the Western Tartary, the two peninsulas of the Indies, with seven parts in eight of the inhabitants of the Mogul's empire, China, and most of the Indian islands.

‘ Christianity prevails all over Europe, and among all the European settlements in America; and it is still professed in many parts of the Turkish dominions; not to mention the converts made by the Portuguese in Africa and the East Indies.

‘ The Jews are no longer a nation, and therefore Judaism cannot properly be said to be established any where; but as the Jews themselves are spread all over the old continent, their religion is still kept up among them. They are said of late to have got footing in America; but they are so few in number they are not worth notice.

‘ Mahometanism prevails over all the Turkish empire in Europe and Asia, Little Tartary, Arabia, Persia, Great and Little Bocharia, the Mogul's empire, many of the Indian islands, and the northern and eastern coasts of Africa; insomuch that some pretend to tell us it is six times more extended than Christianity.



Some geographers inform us, that there are fifteen general languages; namely, the Latin, Teutonic, the Slavonian, the Greek, the Arabian, the Tartarian, the Chinese, the African, or Bereberan, the Ethiopian, that of the Negroes, the Mexican, the Peruvian, the Taphuyan, the Guyaran, and the Calibayan. These five last are spoke in America; but are not so general as these authors pretend; for even in North America, which is best known to the Europeans in general, there is so great a variety, that it would be very difficult to enumerate them all. The same may be said of the language of the Negroes; for there is no person whatever who has sailed along the coast of Africa from the river of Senegal to the Cape of Good Hope, but must have met with a great number of tongues not understood by their neighbours; even in those small districts to which the Europeans have given the name of kingdoms. The same may be said of the inhabitants of the eastern coast of Africa from the Cape of Good Hope to the Straits of Bab-el-mandel.

The Latin is now a dead language, though it continues to be taught in schools all over Europe. Some would have the Teutonic to be the natural language of Germany, Scandinavia, and the British islands, they being only different dialects of the same tongue. However, some affirm the Celtic, or Keltic, was the original and general language of Europe; and that it still prevails in the north of Scotland, Ireland, and Wales.

The Slavonian is said to be the original of the Dalmatian, Bosnian, Albanian, Servian, Bulgarian, Moldavian, Bohemian, Silesian, Polish, Russian, Mingrelian, and Circassian.

The Greek was extended where-ever its empire prevailed, as did the Latin throughout the Roman empire, and which, in some measure, swallowed up the Greek; however, this last is still spoken, though corruptly, in the southern part of Turkey in Europe; that is, in ancient Greece, and the islands of the Archipelago, as also in Natolia in Asia. The Arabic is spoken, or at least understood in Arabia, Turkey in Asia, Persia, and India; and likewise in Barbary, Egypt, Zara, Nubia, and Zanguebar.

The Tartarian is understood in Great Tartary, Muscovite Tartary, and in some parts of Turkey in Asia, the Mogul's country, and China. The Chinese is not only spoken in China, but in some parts of India, and many of the islands of Asia.

The Latin tongue, as was observed before, is now a dead language; but there is still a strong tincture of it in the Italian, French, Spanish, and Portuguese languages. It has also furnished not only the English, but almost all the languages in

Europe

Europe with a great number of words; and even the Greek is generally made use of in our technical terms, because arts and sciences were in some sense derived from the Grecians. But we must not forget the Chaldaic, from which the Western Syriac, the Hebrew, the Arabic, and the Abyssinian languages are derived. The Malayan tongue prevails over a great part of India beyond the Ganges, and many of the islands near it. There is still another, called the Manchew, which prevails in the eastern parts of Tartary; besides twenty-two more, of which specimens are given by Strahlenberg, who was thirteen years a captive in Siberia. After all, there is no doubt to be made but there are many others of which we have not the least account; therefore that of all the languages spoken at present in different parts of the world, must needs be very imperfect; not to mention that there are many countries whose coasts have been touched upon by navigators, whose languages are entirely unknown.

• Though there is a great variety of complexions, or colours of the skin, in different parts of the world, yet they may all be reduced to four; namely, the white, the black, the tawney, and the red. Among the whites may be reckoned the Europeans, the inhabitants of Natolia, Armenia, Georgia, the inhabitants of Persia near the Caspian Sea, some of the Tartars, and the Chinese in the northern parts of China.

• The people are tawney in Barbary, Egypt, Zara, Sahara, and Zanguebar; that is, in the north parts of Africa; as also the inhabitants of Asia in Syria, Diarbec, Arabia, the southern provinces of China, and in some of the most eastern islands of Asia. Many of the Indians are yellowish, but not so perfectly as to deserve being placed in a distinct class.

• All the Americans, except the Eskimaux, are red, which appears more or less bright, according to their different manner of living and being exposed more or less to the inclemency of the air: besides, it is almost an universal custom to dawb themselves over with bears-grease or oil, which, in some measure, conceals their real complexion; therefore it is no wonder that many travellers have affirmed that their colour is olive. But where they are more civilized, and have been prevailed upon to cloath themselves, they are all of a bright red copper colour; and, which is very remarkable, have no hair on any parts of their bodies, except their heads, where it is black and coarse, like horse-hair. Some have observed, that they employ their women to pull off their beards by the roots; and in this most geographers have blindly copied each other. However, it is now well known, from the relations of the most intelligent and curious

curious travellers, who have been in different parts of America, that they have not the least sign of a beard; and therefore they could not be deprived of them in that manner. Besides, we have had Americans here in England, whose beards must have appeared, if they ever had any: because it is well known, that if you pluck up as many hairs by the roots as you please, they will all grow again, which every one has it in his power to experience.

‘ The Africans in general are all black, except those above-mentioned; and these, as some pretend, were originally colonies from different parts of Europe and Asia. The hair of their heads is curled like wool, and this without any exception, unless on the eastern coasts of Africa and Madagascar, where Arabians have settled among them; and even in these places the skins continue black, and their hair, though long, always curls. There are a great many blacks in Asia, particularly in India on this side the Ganges; but their hair is long and strait. Some would have these to be only of an olive complexion, because they are not quite so black as the Negroes; but be this true or false, it is of very little moment.

‘ The visages of the inhabitants of different parts of the world are also very different; for some are very frightful, such as the Laplanders, the Eskimaux, and more particularly the Samoides. As for the Europeans, their features are well known to every one, and in general, they are the most beautiful of all mankind, except the inhabitants of Georgia in Asia, who are thought to have the best complexions, and the most handsome faces in the world. The Spaniards and Portuguese are not so fair as some other Europeans, which is thought to be owing to their mixture with the Moors, who originally came out of Syria and Arabia. The inhabitants of the peninsulas of India, though their complexions are so dark, have generally European features; whereas the blacks of Africa have almost universally thick lips and flat noses. There might be many other distinctions between the people of different countries; but as they more or less approach in their aspect to those already mentioned, they need not be particularly taken notice of; for as for the inhabitants of New Guinea and New Holland, though they always have their eyes almost shut, and a tooth wanting in the upper jaw before, yet this is only an accidental difference.’

To this we shall beg leave to add the doctor's concise account of the trade and navigation of Great Britain; a subject of the last importance to every individual in these kingdoms.

‘ Navigation (says he) in this kingdom was formerly greatly neglected to what it is at present, notwithstanding the vast advantage



vantage received therefrom ; for it enables the inhabitants of the country where it flourishes, to export what they have, and to import what they have not. When it happens that we are in want of materials for the manufacturing any particular commodity, by the means of our shipping we can purchase them in other countries, and manufacture them at home. In consequence of which we employ more hands, and receive a national benefit by selling them again : those that have an adequate knowledge of the wants of other countries, and the means by which they may be supplied, have a fair opportunity of enriching themselves, by being the agents and carriers of the different sorts of goods from place to place. While we were strangers to navigation, our country was thin of people, because we lived as it were upon the main stock. We had indeed a few staple commodities, and a very few manufactories, which were sold to foreigners at their own rates ; but when navigation began to flourish, and we had vessels of our own, the face of affairs soon began to change ; and we brought home the product of other countries at a small expence, in comparison to what they cost us formerly : likewise we disposed of our own commodities at much higher rates. We procured manufacturers from different places, some of which taught us to weave in a much better manner, others to dye, and others again to fabricate a great variety of stuffs and silks. From the Germans we learned watch and clock-work ; the art of making glass from Italy, and from the Dutch the method of casting types for printing. In short, by navigation we have received so many benefits and improvements, that it would require a small volume to recite them all.

‘ At present a trade is carried on to the Turkish dominions and the Levant, by the Turkey company, and the commodities we send to those parts are lead, tin, iron, broad-cloth, and long ells ; not to mention French and Lisbon sugars as well as bullion. We take in return great quantities of raw silk, which serves for making stockings, galloons, gold and silver lace ; and it is also proper for the warp for any kind of silk. We import also program yarn, dying stuffs of various kinds, drugs, soap, leather, cotton, fruits, and oil.

‘ To Italy we carry tin, lead, pilchards, herrings, salmon, cod, and various kinds of East-India goods ; besides some of our own manufactories, such as broad-cloth, long ells, bays, druggets, camblets, leather, and other things. We import from thence wine, oil, soap, olives, dying-stuffs, as well as silk, raw, thrown, and wrought. From the king of Sardinia's dominions we have the fine silk called Organzine, which is thrown by an engine. We have long had a remarkable one  
of

of these at Derby, and for some time at two or three towns in Cheshire.

‘ We send to Spain much the same sort of commodities as in Italy, many of which are exported from thence to their colonies in America. In return we have wine, oil, fruits, wool, indigo, cochineal, and other drugs; and in times of peace gold and silver, in specie or bullion. From whence it appears that these two countries are so necessary to each other, that it never can be for our interest to go to war with Spain.

‘ The kingdom of Portugal takes from us almost all kinds of our commodities; we take from thence wine, oil, salt, and fruits. It is generally believed that the balance of trade with Portugal is greatly in our favour, and yet they have no reason to complain; because they would be at a loss to vend what we take of them at other markets; besides, as they send great quantities of our goods to Brazil, they are enabled from thence to draw an immense treasure yearly, which renders Portugal one of the richest countries in Europe.

‘ In times of peace we export to France tin, lead, corn, horn-plates, and great quantities of tobacco, besides a little flannel; and we receive from thence brandy, wine, linnen, lace, and many other things, there being a trade carried on by smugglers, for which they convey to France gold, silver, and wool, to the great detriment of England. We send to Flanders tin, lead, iron wares, sugar, tobacco, serges, flannels, and a few stuffs, for which we receive fine laces, linnen, tapes, inckles, and other goods of that kind. We had formerly large quantities of their cambrics; but at present these are prohibited, for which reason the trade is not quite so much against us as formerly.

‘ We export to Germany tin, lead, tobacco, sugar, ginger, woollen manufactories of every kind, as well as all sorts of East India goods. In return we have from thence tin-plates, linnen, and several other things. However, in many places several of our manufactories are prohibited, and yet the balance of trade is thought to be considerably on our side.

‘ With Denmark and Norway we have very little trade, except for a few coarse woollen goods; for which reason we are forced to pay for most things we have of them. We have also a decaying trade with Sweden, for they buy little of us, and we purchase of them copper, iron, and naval stores; but it is hoped this disadvantage will be remedied in part, since we have allowed iron to be imported from our own plantations.

‘ We send to Russia tin, lead, coarse cloths, long ells, worsted stuffs, and a great quantity of tobacco; and we import from thence tallow, furs, iron, pot ashes, hemp, flax, linnen,  
coarse

coarse Russian cloth, and leather ; this trade is carried on by a particular company, in a manner very beneficial to this kingdom.

‘ To Holland we send almost all sorts of commodities, and manufactory of goods, whether of our own, or imported from abroad ; and from thence we receive vast quantities of fine linnens, tapes, inckles, whale-fins, all sorts of spices, and various kinds of dying stuffs : upon the whole, the balance of trade must needs be of our side.

‘ The African trade is of great advantage, for we not only send many of our own and the East India manufactories, for the purchase of slaves, but we supply our several plantations with these last ; and we also have from thence gold dust, red wood, ivory, palm oil, malagueta, gum seneca, and many other valuable commodities.

‘ The East India trade is of very great consequence to this nation, and there have been several hot disputes about it, relating to its advantage or disadvantage ; however, it is certain they purchase their goods at a very low rate, and are sold here extremely high. Some would have it entirely suppressed, but we are now so accustomed to several goods consumed in this nation, and particularly tea, that all attempts of this nature must needs prove abortive.

‘ As for our own plantations and colonies abroad, every one is sensible of what vast advantages they are to England ; for upon a moderate computation, Virginia only is worth to Great Britain no less than 1,200,000 pounds a-year. In times of peace there are more than 100,000 hogsheads of tobacco exported every year from this colony, and there are between 3 and 400 ships employed in the trade, with about 4000 seamen ; and this alone will bring the abovementioned sum to this nation.

‘ All other colonies, settlements, and establishments, contribute their proportion, there being sent to all, more or less, linnen, silks, India goods, wine, and other foreign productions ; besides cloth, coarse and fine serges, stuffs, bays, hats, household goods, haberdashery ware, hose, bills, nails, adzes, knives, and other iron ware, biscuit, flower, stockings, shoes, and, in short, every thing else that is made in England.’

We cannot pretend to have examined this performance critically ; it is not of a nature to be read thorough, any more than a dictionary ; but from the accuracy we observe in the particulars consulted, we have reason to believe the whole will give satisfaction.



ART. IX. *Serious Considerations on the salutary Design of the Act of Parliament for a regular, uniform Register of the Parish-Poor Infants in all the Parishes within the Bills of Mortality. Pointing out the Humanity and Utility which will attend the due Execution thereof:—The Inefficacy of past Attempts relating to such Infants:—The Necessity of sending them to nurse at a proper Distance in the Country:—The pecuniary Value of a Life to the Community:—The Duty of repairing as much as possible the Loss created by War:—and the Importance of increasing our Numbers at Home and Abroad, and the truest Means of supporting our Independency as a Nation. To which are added some Thoughts on the Usefulness of Ventilation, &c. &c. In Two Letters, addressed to a Church-warden. 8vo. Pr. 1s. Rivington.*

WHILE other politicians are planning schemes for the destruction of the human species, and contending for power and pre-eminence, the benevolent Mr. Hanway is wholly occupied in pursuing the dictates of a heart overflowing with tenderness for his fellow-creatures, and love for his country. Every half year ushers forth some new publication, to evince his unwearied zeal in the cause of humanity; a point which appears to engross all his attention, whether he assumes the character of the historian, the journalist, the projector, the philosopher, or the legislator. In all these different capacities we have had occasion to bestow our applause on Mr. Hanway, and to esteem those labours which others have regarded as the absurd effects of enthusiasm. It is with pleasure we learn, from certain hints in the dedication to this piece, that his diligence has been rewarded, and ‘a change both necessary and desirable wrought in his situation;’ since, we are informed, that no man ever more willingly applied his private fortune to the benefit of the public.

With respect to the intention of this piece, it fully appears from the title; but whether the execution be such as can possibly promote the pious design of saving a number of valuable lives to the community, is what we would chuse others should determine. Our author has a method of writing peculiar to himself, which we cannot commend, at the same time that it engages our esteem for his person. It is too rhapsodical to be coercive, and frequently too sublime to be altogether intelligible. There are likewise some very whimsical notions, intermixed with grave important matter, which impart an air of ridicule to the whole. An instance of this occurs in the fifth page, where the death of a poor child is stated at a loss of one hundred and fifty-one pounds eleven shillings and four-pence

to the community ; a price which Mr. Hanway afterwards deduces from a strange kind of general calculation of the profits and loss of such a child to society, had he lived to years of labour and maturity.

Amidst a multitude of rambling digressive hints, we find a variety of useful observations on the police of this metropolis, the method of rearing up poor infants at the least expence to the public, the parochial regulations which ought to be established relative to the poor, the bad effects of nursing infants by hand, and breeding them in workhouses, the spirit of the law lately passed, for registering the names of all children under a limited age, the means of rendering the execution of the law easy and certain, together with an infinity of other matter, demonstrative of the author's benevolence and public spirit.

These are the topics handled in Mr. Hanway's first letter to a church-warden. In his second epistle to the same respectable officer, he treats of the utility of ventilating workhouses, of cleanliness, exercise, and the necessity of not over-crowding those parochial hospitals for the lazy and profligate, rather than for the aged and infirm. We shall set down a few of Mr. Hanway's thoughts upon these subjects, that our readers may form a just idea of the solemnity of his manner.

' It is apparent (says he) in all places where numbers are congregated, that much mischief is done by *bad air* : therefore I recommend to you a careful and judicious examination of the happy, I may say the celestial effects of *ventilation*. It is amazing to consider how well the principles of this science are approved, how generally the practice is known, and yet how ill it is attended to in many instances. It seems rather to be the extravagant fashion of the *times*, to run counter to it, and to poison ourselves. We assemble in such numbers in pursuit of our pleasures, as if we thought there could be *no pleasure* without being crowded, at the very moment that we are distressed on this very account : and the more delicate part of mankind shorten their lives in so great a degree, that one would be almost led to believe they did not think it worth preserving. Nor is it alone the impure air which is breathed on such occasions, but the late hours, the distraction of mind, and consequently loss of health attending *gaming*, or what is much the same, the continued attention, for much too great a length of time, at the common amusement of *cards*. We may justly say with the ingenious poetical physician \*,

" And why (already prone to fade,)  
Should beauty cherish its own bane ?

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\* \* Dr. Armstrong's Heroic Poem on Health.

O shame

O shame ! O pity !————

Nipt by pale quadrille, and midnight cares

The bloom of Albion dies !”

• The frequent breathing impure air, and not using sufficient cloathing in cold or damp weather, hurry thousands to an early grave, whose fortunes present them with all the conveniencies of life. Consumptive disorders are more prevalent in this, than perhaps in any other country under the cope of heaven ; and the circumstances I have mentioned are some of the principal causes of it. It is very evident that this distemper prevails most among the *rich*. Now whether the blood be heated beyond measure by *excessive labor*, or exercise, spirituous liquors or *bad air*, the consequences may be equally fatal, and all *extremes* bring on a *speedy* death.

• I remember, when I was *abroad*, the opinion of a learned doctor, in a consumptive case, that there was less danger in *sweating* than in *shivering* : but this decision was quite foreign to the consideration of *sweet* or *soul* air. If the question had been asked, *if air made hot by a number of persons being assembled together, is good for a consumption*, every one who has suffered under such disorders, may conceive what his answer would have been.

• It is amazing how the difference of an inch, or less, of the upper sash, being let down, will change the quality of the air, without the least injury to any one present. I had once occasion to consult Dr. Hales on this very point ; and he assured me this would answer the purpose in any *sale* or *coffee-room*, tho’ it might not alone be effectual in a *workhouse* or an *hospital* ; recommending at the same time, that the upper part of the sash be let down, more or less, according to the heat or coldness of the weather. I have with sorrow beheld a number of respectable merchants extremely distressed, indeed half-suffocated, at Garraway’s coffee-house, at a sale which has lasted three or four hours, merely because they were afraid of taking this method ; though they might with great propriety have sat with their hats on. Now I hear that necessity has at length induced them to take shelter in the good counsel of the ingenious Mr. Yeoman, the disciple and follower of Dr. Hales.

• The unhappy inattention of the *poor*, I wish I could not add of the *rich* also, is oftentimes such, that provided they feel no painful sensation from *cold*, they are totally insensible of the *invisible poison* they suck in. Thus the *poor* and *rich* often droop and die, under one common error, or disregard to the cause. It is obvious enough, in common cases, that when air is spoiled within doors, it is occasioned by too intense a heat, or the want of its circulation. If mankind were more attentive to the dic-

tates



rates of their own reason and experience, they would soon find that all sensations of *heat* as well as *cold*, which are disagreeable as well as painful, in proportion to their continuance, are destructive of life; but when air is nearly deprived of its motion and purity, the life of him that draws it in, must hang quivering on a point, like the flame of an expiring taper.

What is true in nature, in regard to *ships, hospitals, prisons, &c.* must be no less so in *play-houses, assembly-rooms, public sale-rooms*, crowded apartments of every kind; the *crowded courts of kings or judges*; even solemn temples are dangerous to health, unless their lofty roofs afford sufficient space for air. Few persons are sensible of half their danger in *public or private places*, from their being *crowded and confined*.

All the world knows that the good and ingenious Dr. Hales of *blessed* memory, has opened our eyes, and taught us how to behave under circumstances, in which *thousands* of lives used to be lost, by *land and sea*; and by which *millions* hereafter may be preserved on both elements.

In walking through the apartments of some *workhouses*, I have been often offended by the stench created by numbers; at the same time I have remarked, that there has not been any kind of ventilation, not even a single pane of glass in the sash made to open, in the manner of a casement; not the *lower* part of the sash itself made with pulleys to run up, nor the *upper* part to let down, which is still better. To save a trifling expence in the labor of *joiners*, much work has been cut out for the *physician, the apothecary, and the sexton*. The *bills of mortality* have swelled, the *thinking* part of the nation has *mourned*, and the state has been essentially injured.

Of all the several ways of hanging windows, none is equal to the sash with pulleys; nor does glass of an inferior quality create a *saving*, equal to the conveniency of the light and joy of good glass when it is kept clean.

In regard to the *ignorance* of the vulgar, in these instances it runs very high. This may not be of much consequence to them in *common life*, but it is of great moment when they get into hospitals, *sick houses*, or *workhouses*. The *nurses* of a certain hospital lately made a complaint of the *ventilation* which was introduced, alledging that "*God Almighty's air was sufficient for them.*" Many, more *knowing* than nurses, consider as little, that it is *God Almighty's air*, which gives life, and the air we spoil which gives us *colds, and head-achs, asthma's, consumptions, and putrid fevers*. It is this which often irreparably unhinges the whole frame and constitution; and this has contributed so much to the *devastation of the lives of your infant poor.*

After these general remarks on the utility of pure air, Mr. Hanway descends to particular improvements in the structure of workhouses, and especially recommends the following method of producing a fresh current of air at a small expence :

‘ When the poor have their respective rooms to go to their meals, the windows and doors of their rooms should be left open. I suppose the learned will tell you this may be safely done in all weathers, except a fog. To this I would add a hole from two to five inches square to be made in the ceilings of each room, the same to communicate with the external air, by wood trunks, which may be carried through other rooms, or otherwise, through windows, or walls. To these trunks should be added tin funnels with coverings, or *cowls*, to turn with the wind ; the longer these funnels are, the greater the velocity of the ascending air will be, and consequently the brisker the circulation of the air in the room. As to the commodious fixing of the trunks, the place must determine this circumstance, and I know of no person so able to advise, as Mr. Yeoman. These trunks and funnels have been found effectual in prisons for our *captive enemies*, whom we *preserve* ; shall we not preserve the poor, our fellow-subjects and our friends ? The custom-house, the post-office, the Savoy prison, I may add the house of commons also, are so many monuments of the truth of what I now tell you.

‘ As to the holes in the ceiling being kept always open, or sometimes shut, this must depend on the softness or rigour of the seasons. But there is hardly any time, if many persons are assembled together in a room, in which it may not be opened several times in a day ; the poor at such intervals moving to the other end of the room. I know from experience, how far this is exceptionable ; but the remedy is always at hand. If there is a proper inlet of air, none will *rush* down impetuously ; and no person need be obliged to *sit*, nor consequently to *sleep* immediately under these holes. But for the greater safety I would recommend the use of a square flat cover, with a ledge about an inch deep, on three sides, and the fourth, on the side least offensive, to be flush : this cover may hang on one side by hinges to the ceiling, to be pulled up close or let down, that is, the hole to be shut or opened at pleasure, the string and pulley, prepared for this purpose, being fastened to the opposite part or side that is flush. Thus the air being insinuated in this small and oblique aperture, will always be broken, and no column of it can rush in with any direction to hurt any body. Indeed if there is a proper ventilation it will never rush down at all. But to render it effectual, at the times it is most wanted, there should

be apertures at the bottom of the doors, to admit air occasionally. These may have falling covers to run in a groove.

‘ In addition to this aperture, for the admission of air, I would add the *small tin ventilators*, which turn by the air, and are fixed in a pane or division of the sash. This may be shut or opened with much ease; and will be of great service. I call them tin ventilators, because they are generally made of this metal; but I conceive they might be better made of *horn*, as they would occasion less noise, and be less subject to bend or break.

‘ Here I must remark, that in some workhouses which I have seen, the ceilings are so low, and the rooms so narrow, that it is impossible in nature for a number of people to find a supply of pure air, and enjoy health, unless such kind of methods are taken as here proposed. As to the ventilators which Dr. Hales projected, and was the happy instrument of fixing at Newgate, St. George’s Hospital, &c. and those used in *ships*, which work by bellows, they are universally approved, and found to be of great service in such places, but not necessary I believe in your workhouses.’

To these and other useful improvements suggested by our philanthropic author, we heartily subscribe, and have only to wish he had reduced his schemes to a smaller compass, and greater precision, reserving all his moral, physical, religious, political, and other extraneous reflections, for some future publication. Reveries belong only to fine geniuses; in persons of meaner capacity, they are reputed the luxuriant rank weeds of dulness.

ART. X. *Observations on the present State of Music and Musicians. With general Rules for studying Music, in a new, easy, and familiar Manner; in order to promote the further Cultivation and Improvement of this difficult Science. The Whole illustrated with many useful and entertaining Remarks, intended for the service of its Practitioners in general. With the Characters of some of the most eminent Masters of Music. To which is added, a Scheme for erecting and supporting a Musical Academy in this Kingdom. By John Potter. 8vo. Pr. 1s. 6d. Henderson.*

NOTWITHSTANDING we were strangers to the reputation of Mr. Potter, we took up his treatise with that eager curiosity which ever accompanies the desire of improvement in a favourite art. Judicious remarks on musical performance and composition, founded on true taste, and wrote with genius, would undoubtedly prove an acceptable present to all lovers of harmony. Our country has produced but few treatises on the sub-



ject, fit for the perusal of the gentleman, restrained to the object of taste merely, and confined to a critical discussion of musical stile and excellence, in the agreeable mixture of sounds, and just expression of the performer. Except the ingenious little publication of Mr. Avison, on *Musical Expression*, and the pretty intelligent Memoirs of the late Mr. Handel, we do not recollect any performance but is either elementary or systematical, and so involved in deep geometrical principles, as to furnish little entertainment to readers of imagination, who would regulate their genius by the strict rules of criticism. Here was a field for the exertion of talent; and our author's title raised our hopes, that he had selected a topic equally agreeable and instructive, from the strict connection between the principles of taste in music, and in the sister arts, poetry and painting. Sorry we are to observe, that Mr. Potter appears to be an intire stranger to these principles, and as little acquainted with taste, as if he had never met with the word, or consulted his dictionary for an explanation of the term. Besides, the work has no more relation to the promises made in the title page, than it has to a system of agriculture, or any other art or science. The first seventeen pages are employed in a string of trite observations, tending to evince the necessity of close application to the *theory* part of music. What follows to page 39, is no less threadbare and impertinent, there being hardly a musician in the universe so ignorant, as to imagine that the variety of combinations of musical sounds is exhausted.

The remarks on the German, Italian, French, Scotch, and English music, affords rather more entertainment; but they are so lame, defective, and devoid of all taste, that we cannot think the half dozen pages upon this subject, sufficient to bear up the credit of an eighteen-penny pamphlet. Every syllable in these observations, which merits any regard, is borrowed from Handel's Memoirs; and Mr. Potter has been so injudicious, as to select for admiration some of the most exceptionable passages. Our author is perhaps the first writer who hazarded preferring the English to the Italian composers; and he is certainly not very happy in his example. We never imagined we should see the uninventive heavy Boyce, celebrated as the greatest composer ever produced by England, 'in whom pieces of melody and harmony, taste and judgment, contend with each other for superiority.'—'How delicate are the airs in Solomon! how charming the melody! *Can any thing be more so? Really, it is impossible.*'—Every one may perceive from the sublime stile of this compliment, that it was inspired by the greatness of the subject.

As to poor Dr. Arne, he is but a second-rate composer with our author ;—‘ a composer of some taste and merit, who has obliged the world with many pleasing performances.—In the song way he is great ; his accompaniments are sprightly and elegant.’

‘ Geminiani \*, was a composer of great taste and delicacy, his compositions may justly be reckoned among the elegant. His taste is peculiar to himself, and we need not wonder at this, as he had a fine natural genius, and an acquired judgment equal to most ; which raised him above the necessity of any borrowed help from others. He is universally admired for his strict observance of rule ; and his beautiful manner of joining parts together in composition. He has justly deserved the title bestowed on him by a person who was himself a great master † : *The illustrious Geminiani.*’

‘ The ingenious Mr. Stanley is a person of great merit, and it would be a kind of ingratitude, not to pay that respect and justice which is due to his great abilities, both as a composer and a player. He has favoured the public with some fine compositions, such as will bear a strict examination.

‘ His elegant cantata’s breathe the spirit of true taste and delicacy ; such a pure simplicity of subject, so finely carried on, and so strongly affecting ; plainly shew the hand of a masterly genius. His solo’s have something genteel and pleasing in them, but cannot boast of that greatness which appears in his concerto’s. These are elegant, melodious, and harmonious. In short, all his compositions deserve esteem.

‘ We must not pass by Mr. Howard, without taking some notice of him, as he is a composer worthy of praise. His songs and cantatas, may justly be ranked among the elegant ; they are very pleasing, abound with melody, and discover their author to be a person of fine abilities. His *amorous goddess* is a complete performance, but as it is universally known, there is no need of describing it.

‘ Mr. Smith is another of our great masters ; a very considerable composer ; he has taste, elegance, and judgment. The whole of his works are worthy the notice and perusal of every lover and practitioner of music.

‘ Festing, deserves our praise and esteem, for obliging us with some compositions in a fine taste. He is a composer of great merit.

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\* We learn from the news paper, that Mr. Geminiani died lately at Dublin, in the 96th year of age.

† The late Mr. Robertson.

‘Martini of Milan, is a composer that is worthy our notice and esteem. His concerto’s, and sonata’s or trio’s, abound with many fine strokes of genius. His subjects are elegant, and judiciously carried on; his parts finely ordered, and he has a beautiful manner of making the inferior parts sometimes principals, by an artful mocking, or imitation of the leading ones, — These same qualities may be ascribed to signior Lampugnani, as his compositions are in the same method and manner; but the preference must be given to Martini \*, for tho’ Lampugnani, is a composer of the same cast, yet his subjects are not so elegant, nor do they seem to be so masterly.’

The reader will be surprised to find Mr. Avison intirely omitted in this blundering catalogue; but we think it a fortunate circumstance for his reputation, that he seems to be unacquainted with the wretched scribbler.

We shall now give our readers the single passage in this work, in which Mr. Potter has stumbled upon common sense, or betrayed any symptoms of taste and feeling.

‘Corelli, was a composer of great merit, especially considering the time he flourished. His taste, and (I think I may say sublime) simplicity of stile, has been equalled but by few. The subjects of his pieces appear quite natural, and are conducted without any seeming art; he steals upon the mind with that easy negligence and graceful delicacy, as must ever please those of the least taste. His music (I believe) is all instrumental, consisting chiefly of concerto’s, solo’s, and sonata’s. The concerto’s are bold spirited pieces, full of harmony, and very complete. The solo’s, abound with many great strokes of a masterly genius; and his sonatas or trio’s, are beyond the character of things of this sort. I might attempt to describe his beauties, in the concerto’s, solo’s, &c. were I not conscious to myself that I am not equal to the task, and that any description must fall short; however, I will give the reader one proof of his great abilities, even where he may not expect to find it; and that is in the 5th sonata of the second opera, the key B flat with a third major.

‘The *adagio* with which it opens, is as solemn and majestic, as the power of sounds is capable of expressing. Here the mind is deeply depressed, and engaged in a pleasing melancholy, which encreases as it were upon you, as the movement

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\* They, if I remember right, composed six trios in conjunction, *i. e.* three a piece. Martini’s are vastly superior to the others, which I think are Lampugnani’s, but a visible difference will appear, if their works in general are compared together.’



ends ; and while you expect to be lulled on in this soothing manner, you are instantly relieved by a quick lively movement, whose subject is a *fuge* as regularly carried on, and as complete as the length will admit. Were the sonata to end here, it must certainly please, as the mind is left in a lively, high-finished rapture : but you are again to be charmed in the solemn way, and one would imagine that it is almost impossible to be pleased with any thing of this kind so soon after the last movement ; but so it is, he steals as it were unperceived on the mind, and though for a bar or two you may wish for a repetition of the last movement, yet by this time he has engaged the attention in a fine *largo* that is so lovely, you almost wish it would never end, and vainly imagine, that nothing can succeed it, to give the least pleasure. But oh ! how are you deceived ! by the beginning of that delicate *gavot*, with which it concludes. If before the mind was pleased, here it must lose almost all sense of pleasure in an abyss of harmony ! here the transport is too great for a fine imagination to bear ! this may truly be called a finished performance in this kind, that leaves the mind elevated to the highest pitch of transport and pleasure.

‘ If Corelli had never composed any thing but this piece, it would have been sufficient to perpetuate his name to the latest posterity as a great master ; but there are innumerable beauties through all his works, so that there is no occasion to point them out, for they are visible enough. In short, he has many sublime strokes, which would take up too much time in describing, and as they are well known, I imagine it will be useless. His subjects are very simple, but regularly carried on, and through the whole, so confined to the rules of composition, that we might expect to find them less delicate in point of taste.

‘ In some authors we often lament their cramping the beauties of their imagination, by strictly adhering to the fixed rules of composition, as it evidently appears to have stopped the progress of a fine subject that seems boundless : but in the works of Corelli, the regard he has paid to rules, is one circumstance that makes him admired ; for though he seldom deviates, yet his pieces are finely carried on without any restraint. This shows a masterly genius, a great taste, and a complete knowledge of the extent and power of musical sounds. On examining the whole of his works, no indelicacies will be found : his genius was never jaded, what he has left behind, is the work of leisure and deliberation, and therefore has nothing forced or unnatural.’

Yet is all this subordinate to the qualities of the genius itself, who seems to have every necessary qualification to create

greatness and sensation;—who is the glory of the *English musicians*, and an honour to the *British nation*.’

Upon the whole, we cannot persuade ourselves that such a performer as Mr. Potter actually exists; and are tempted to suspect that some pitiful hireling, without judgment, taste, sensibility, or the least knowledge of music, has been taken into pay, to transmit to posterity a name, never wasted beyond the rumbling of his own kettle-drums.—As to the annexed scheme of a musical academy, we greatly approve of the design, were it more maturely digested.

ART. XI. *A Dissertation on the Original of the Equestrian Figure of the George and of the Garter, 'Ensigns of the Most Noble Order of that Name. Illustrated with Copper-Plates. By John Pettingal, A. M. Fellow of the Society of Antiquaries of London. 4to. Pr. 2s. 6d. Wilkie.*

WE embrace the opportunity furnished by the republication of this learned treatise, to lay the contents before our readers, the first impression having, by some accident, escaped our notice. Some may consider this omission of little consequence, the subject promising no great field of entertainment; while others, who take more pleasure in the study of antiquity, will own their obligations to us for directing them to such a hoard of mouldered science. Our very learned author has ransacked fragments of the remotest antiquity, for the origin of this noble badge of honour, which he rescues from the shameful imputation of owing its birth to Romish ignorance and popish superstition. The hypothesis started demonstrates, that Mr. Pettingal is possessed of some invention, and a surprising stock of erudition. Mr. Selden, and Baronius, both writers of great authority, regard St. George as a spiritual warrior, who, for that reason, was elected the tutelary saint of England, at a period when human reason was plunged in the grossest idolatry, and it was regarded as an act of extraordinary piety, to shed the blood of thousands in defence of a barren spot of ground, only because it happened to be the place of our Saviour's nativity.

The reason given by Mr. Pettingal, for departing from the common opinion is, ‘because there does not appear any sufficient ground to believe that ever such a person as St. George existed, except this appellation be supposed to relate to the Arian of that name;’ and then it will be difficult to account, why the orthodox western church should be so inconsistent with itself, as to shew such distinguished honours to the memory of a person; whom

whom she reckoned in the number of the most pestilent heretics. He sees no reason why this military hero should be described rather on horseback than on foot; on the contrary he observes, that the victories of Christianity over Paganism, and the triumphs of the gospel over the devil, (whence Selden imagines the device of the dragon was taken) were always represented on the medals struck by Constantine, and the Roman emperors, by a pedestrian hero treading on a serpent. In the same manner, in the gold coins of our Henrys, called *Angels*, we see an angel on foot, encountering a dragon or serpent lying under him; the equestrian figure, therefore, of St. George, our author remarks, bears no relation to his victories as a soldier, as devices of this kind were expressed in a very different stile.

He demonstrates from ancient history, that the eastern nations, such as the Egyptians, Persians, and from them the Greeks, described the malignancy of the atmosphere purified by the action of the sun, by the hieroglyphic of a man on horseback slaying a serpent. In the *Tabula Isaica*, the sun is represented with a pair of wings, to express its apparent velocity, a symbol to which the Persians joined a horse—(the word *Perse*, signifying a *horseman*.) They therefore sacrificed the swiftest of animals to the swiftest of the gods, as Herodotus relates. For this reason we find the sun represented by the figure of a winged man mounted on horseback, in the *Abraxas* of *Chislet*.

A medal of Agostini (says Mr. Pettingal) supposed hitherto to be one of the Tarantines, is undoubtedly nothing more than a Basilidian amulet or abraxas; which was wore for protection against tempests. This plainly appears, from the next figure to it holding a shield, on which is inscribed *Iao*, the certain mark of an abraxas, and on the reverse, Castor and Pollux, as stars propitious to sailors, as Horace intimates, when he calls them *lucida Sidera* and *alba Nautis Stella*. Hence it was that the Egyptians, in the times of the Cæsars, used this figure at the head or stern of their ships, as we read in the *Acts* xxviii. 11. where a ship of Alexandria is said to have *Castor and Pollux for its sign*, *ωραστήριον*: that is, they used that figure as an amulet, because those gods were supposed to be tutelar to sailors, and guardians of them from tempests. Gaffarelli, in his *Curiositates inaudite*, makes this observation on it, that *eorum exemplo Christiani Sanctorum imagines in navibus collocaverunt*, a remark that it will be proper to remember, when we come to shew, that the worship of saints and their images was derived from the persuasion of the efficacy of amulets among the Heathens. The legend *ZHNΩΦIM*, is one of those unintelligible words that these impostors made use of to astonish the vulgar; as will be seen more at large hereafter.



‘As the dolphin on one side implied a tempest, which they were supposed to foretel when they swam about the ships; so on the reverse, a man on horseback with a spear in his hand, and a nimbus round his head, signified the sun, whose appearance was to disperse and allay it. According to Virgil,

*Tumida æquora placat,  
Colle&asque fugat nubes, solemque reducit.*      Æn. I. 146.

‘This medal or amulet, marked with the word ΤΑΡΑΣ, alluded to the name of the fabulous founder of the Tarantines and son of Neptune; all which relates to the occupation of these people, who being mariners were exposed to tempests; and therefore this hieroglyphic of the sun was very proper to be the device upon an amulet that was calculated to be a *defence against the danger sea faring men were exposed to.*

‘But besides those representations of the sun by a *horseman, with and without wings*, we find the two symbols of wings and a horse joined together with the same signification in the story of Bellerophon slaying the chimera, as in this intaglio in Agostini, on a medal of the Syracusians, a Corinthian colony; and the story of Perseus and Medusa. All which were only hieroglyphical representations of the benign influences and salutary effects of the sun in its courses, as will hereafter appear.

‘This rapidity of the sun’s motion, thus expressed by the symbols of *wings* and a *horse*, is finely represented in the *Psalms*, where it is described as rising in all its glory, and coming like a bridegroom out of his chamber, and rejoicing as a *giant* to run his course; from which eastern image of a *giant*, implying the rapidity of the sun’s supposed motion, that nothing could stop or interrupt, the Romans, I conceive, borrowed their *Deo Soli invicto Mithræ*, or *Soli invicto comiti*, as on the medals of Constantine and others; where *invicto* seems to stand for the same idea that is signified by the *giant*.’

Next our author proceeds to explain how the ancients came to typify the sun purifying the air and expelling noxious exhalations, by a winged man armed with a spear, mounted on horseback, and thrusting his spear in the mouth of a serpent. The winged man on horseback represented the sun, the spear the sun’s rays, and the serpent the poisonous quality of the air, which was destroyed by the spear or sun’s beams. Every particular of this symbol is founded on the Egyptian, Persian, and Grecian mythology, which Mr. Pettingal deduces from a variety of unquestionable authorities. From them the Egyptian *Gnostics*, or *Basilidians*, who, from their master *Basilides*, an Alexandrian, in the reign of Adrian, affected to form a religion out of Paganism, Judaism, and Christianity, borrowed the symbol, and

and engraved it on their amulets, or *abraxas*, regarded as preservatives against accidents, infirmities, and all the evils incident to human life. It was supposed, that as the sun in the symbol subdued diseases arising from the noxious qualities of the air, so the wearer of the amulet, on which was engraved the device, should, under the protection of the great deity the sun, be able, in the same manner, to triumph over his enemies. Hence the following inscription, *Δως μοι χάριν καὶ νίκην*; *Grant me favour and victory.*

That this was an amulet (meaning a plate borrowed from Montfaucon) of the Basilidians, seems to be beyond doubt, from the mixture of Paganism and Christianity in it; for though the salutary influence of the sun is expressed by a heathen symbol, yet there is an evident mark of Christianity, in the cross on the top of the spear, implying, that victory was to be obtained under the sign of the cross, as well as under the protection of the sun: but to reconcile these two different views in one and the same device, it must be remembered what has been observed already, that the authors of this monstrous religion affected to make it a compound of Paganism, Judaism, and Christianity. That this is certainly an *abraxas* may be depended upon; and the circumstance of the cross on the top of the spear entirely Christian, we may gather from a like figure on the reverse of a medal of Majorianus, where the emperor treads upon a serpent, and his spear has the form of a cross on the top of it, with victory in his left hand crowning him, and the legend *Victoria Auggg.* by which is meant the victory of Christianity in his time. From hence we may see by the bye the original of the hilts of swords being made in ancient times in the form of a cross, a proof of which custom occurs in the account of the ceremony of a king of Spain's knighting himself with a sword *made after the form of a cross*. By which seems to be signified, that victory was to be hoped for by the wearer of that sword, under the influence of the cross, in the same manner as it was promised to Constantine by the miraculous inscription on it, *εὐ τῷ τῷ νικᾷ, by means of this cross you shall conquer.*

We have seen the sun under the figure of a horseman subduing the pestilent effects of unwholesome air, represented by a serpent; the *abraxas* or amulet marked with this device is exhibited by Montfaucon out of the collection of Sig. Capello. But if there be any doubt about its being an *abraxas*, or any question about its antiquity, the author has added three more, which are in his possession, of the same taste and style, and of undoubted genuineness and antiquity.

From the Gnostics this figure was adopted by the Christians of the Romish communion, and being applied to their doctrine of the worship of saints, was called by them *St. George*. 'As to the history of this saint, nothing certain can be depended upon; some say he suffered in the persecution under Diocletian in Palestine; some suppose him to be the same with George the Arian, who endeavouring to force himself into the see of Alexandria, in opposition to Athanasius, lost his life in the attempt; and there seems to be some foundation for this opinion, seeing there was a time when this Arian George was reckoned a martyr, and had his place in the Roman martyrology, till pope Gelasius, in a synod at Rome, 494, struck him and some others off the list, because the accounts of their martyrdom *ab hæreticis perhibentur conscriptæ*. Thus far Gratian. There is also another circumstance that seems to favour the opinion that George the Martyr was the Arian George, and that is, that in an old Saxon martyrology, which Mr. Selden believes by the hand and language to be about the time of St. Dunstan, this George, whose festival was then placed on the 23d of April, as at this day, is said to have suffered under the emperor Datianus. Baronius says the same of this Arian George, that he suffered under Darianus a Persian king, as appears from an antient MS. in the Vatican. Now as both agree in the circumstance of suffering under Datianus, there is some reason for that opinion that the Arian George was the same with him whose festival was placed on the 23d of April. Besides, as Mr. Selden supposes Datianus to be a corruption of Diocletianus, and offers his reasons; if recourse be had to *corruption*, it will not be improper to take notice, that the first letter in the word Datianus in the Saxon martyrology is Ð, which in Saxon stands for *Th*; so that, instead of Datianus, the real word will be *Thatianus*, (far enough from any resemblance to Diocletianus) but a very easy and natural corruption of Athanasius. So that the George of the Saxon martyrology, whose day is the 23d of April, will appear to suffer by means of Athanasius, which will agree perfectly with the story of the Arian George. But whether our St. George was the Arian, or whether he was a real person or not, for that is a matter not settled among the learned; it is however certain by very ancient testimonies, that his memory was very early and very much regarded in the East; that they used to represent him on horseback at the time of Andronicus Senior, and before, we learn from the historian Nicephorus Gregoras, who tells us, that one night, *when all the guard was set, there was heard a great neighing of horses about the palace, which when the emperor sent to enquire the reason of, the messenger brought word, that he heard no other neighing than what came from*  
*the*



the horse that St. George was painted upon near the chapel of the Virgin Mother, by Paulus a famous ancient painter; and a little after it is said, that there was a tradition that this same horse had neighed before a calamity that befel that city.

We find the spiritual victories of this saint celebrated by the ancient rituals, on which account he became the patron saint of all those who were engaged in temporal or spiritual warfare. In this belief the amulet was retained in its old superstitious use, being wore round the neck as a protection and defence against wounds, and a security of victory. St. George being of eastern birth, our author thinks it probable, that this amulet was first used as a military charm at the beginning of the crusades, and thence converted into an order by Edward the Third.

The reader (says he) perhaps may be surprized, that the use of charms and amulets should be charged upon Christians so late as the institution of the order of St. George by Edward III. but it is well known, that in all cases of arms nothing was more common, *at that time and after*, than to wear charms for obtaining victory; and to this purpose we have a very authentic instance in an ordinance of the duke of Gloucester, *Temp. Ric. II.* appointing the laws of duel, which at that time was a kind of oath, whereby an accused person appealed to God, that he would make appear his innocence by prospering his arms, and granting him victory. One part of the oath, required from each party preparing for duel, was this: *Tu juras quod non habes . . . nec lapidem potentem, nec herbam, nec carmen, nec experimentum, nec characterem, nec ullam aliam incantationem juxta te, aut pro te, per quam speres quod facilius vincas tuum adversarium;* “You shall swear, that you have not any magical stone, or herb, or charm, or character, or any other kind of enchantment, either about yourself, or used by any one for you, by means of which you hope the more easily to overcome your adversary.” The exception against wearing amulets upon *this occasion*, is a plain proof, that in other cases, it was not only *usual* but *permitted*. It is not absurd therefore to suppose, that the image of St. George was wore in view of that kind of superstition, which was frequent among the Heathens when they depended upon their amulets, which were consecrated under the influences and stamped with the figure of the sun, or some other of the heavenly bodies. For this devotion being once established, it is easy to see how it was derived from Paganism into Christianity; and with the alteration of the object only, the principle remaining the same, it became the foundation of saint-worship, military orders, consecrations, dedications, and those other customs that grew out of a belief, that the glorified saints in  
heaven

heaven had a hand in the conduct of human affairs, so far at least as to avert evil, or procure good to their votaries: and here I presume I need not call upon the reader to observe, what a close connexion there is, *in this particular*, between Popery and Paganism.

‘As therefore we have seen that it was the same superstitious principle that directed the Heathen Basilidians to their amulets, and the Papists to the images of their saints, for *assistance, protection, and victory*; we may hence, upon good foundation, conclude, that the equestrian image of St. George, *wore about the neck of his votary for supernatural assistances, and victory over spiritual and temporal adversaries*, derived its *original* from the same equestrian figure that has been above shewn, represented on the *abraxas of the Basilidian Gnostics*; by the wearing of which amulet suspended from their neck on their breast, they also hoped for protection, assistance, and victory, as appears from the word NIKHS on the reverse of them. And indeed how can we think otherwise, when we see the *same device and figure* wore in the *same manner for the same purposes*, both by the Heathens and Christians under Popery. I say *under Popery*, because whatever was unjustifiable in this practice, and contrary to the sound doctrine of religion, was owing in the main to the error of the times, and the superstition of that religion that prevailed not only in England, but was universally spread over all Europe; and St. George became the patron of England, and his image wore by the knights of the garter in consequence of that corrupt doctrine, that taught the worship of saints, their guidance of human affairs, and the efficacy of their images and reliques in procuring good or averting evil from those that wore them.

‘When these abuses were reformed, and Popery with its corruptions was drove out of this land, the ensigns also of this order were stript of their superstition; and what before was used for its alexiteric virtue, as an amulet, was now considered as no more than an *ornament or mark of honour* conferred by the sovereign on those persons, who by their *fortunes, rank, or merit*, were chiefly entitled to *this most honourable distinction*.’

Mr. Pettingal pursues the hypothesis with respect to the *garter*, which, with its inscription, he considers as a *ligature*, and part of the same talismanical apparatus with the equestrian figure of the George. Such is the substance of this learned, ingenious, and very useless dissertation, which answers no other purpose than evincing, that the author mispent talents that might be employed more to the advantage of literature.

ART. XII. *Fractions Anatomized: or, The Doctrine of Parts made plain and easy to the meanest Capacity. On a Plan entirely new. To which is added, a concise but full Explanation of Duodecimal Arithmetic. Also, Rules to young Officers of Excise, for the Examination of their own Books, and rectifying Errors.* By Richard Ramsbottom, an Officer in the Excise. 8vo. Pr. 2s. Longman.

**A**Rithmetic being of such general use to all degrees of men, the public owes great obligation to every gentleman who facilitates the study of so excellent an art. Books are chiefly intended for the benefit of those who have in their youth neglected this highly necessary branch of education; they ought therefore to be plain and explicit, and every rule founded upon the most obvious and satisfactory reason. A boy who enters upon this study, is contented with the authority of his teacher, and requires no farther demonstration of the truth of a rule, or evidence of the rectitude of his operation; but a person advanced in years, who seeks instruction from books only, must be led on by the most gradual steps, have every difficulty removed, and be convinced by reason, of the stability of the foundation before he can prevail on himself to rear up the superstructure. In this particular most of our arithmetical writers are deficient; they suppose more knowledge and quickness of apprehension in the scholar than few possess in incipient studies, and especially in figures, unless the mind has a natural aptitude to numbers. They proceed to abbreviations, and concise practical operations, before the reasons of the more prolix are sufficiently explained, and thus deter many from ever attempting to become proficient in an art easily to be attained by a proper attention to the fundamentals. Perhaps this error may arise from another cause; namely, that the writers themselves proceed mechanically, and take for granted, upon authority, divers particulars, which they never thought of examining by the test of reason. Let any intelligent reader, perfectly acquainted with the sixth book of the Elements of Euclid, cast his eyes on the definitions commonly given by arithmetical writers of the *Rule of Three*, and the rules for stating and working proportional questions, he will be convinced of the truth of what we alledge,—that they rely wholly upon practice.

Our author very sensibly observes in his preface, ‘ that when we acquire any science by the force of reasoning, it has a lasting impression on the mind; but rule without reason, being art and not science, soon *wanes* in the mind if not often renewed. Besides, he that confides in rules, whose truth is not proved by the

the



the scale of his own reason, acts upon uncertainties, and the authority of others, and can reap no satisfaction in the conclusion of his operations.' This is especially true in broken numbers, or fractional parts, for which reason Mr. Ramsbottom has very judiciously explained every article that is not self-evident, illustrated his subject by the most familiar examples, and made frequent reference upon every new obstruction to similar matters already demonstrated; though we fear the novelty of his alphabetical characters will serve only to confound tyros of slow apprehension. To us all the instructions in vulgar, decimal, and duodecimal arithmetic, are clear and explicit, but we apprehend the multiplicity of words may occasion obscurity to beginners. We shall give one instance of this, by quoting our author's illustration of fractional products.

' Let 2, 4, 6, 8, 10 be each multiplied by 1,  
*Viz.* 1, 1, 1, 1, 1: It is plain the Products

will be 2, 4, 6, 8, 10.

' Now if we multiply the same numbers each by the half of 1, *viz.*  $\frac{1}{2}$ , it is also plain, that their products will be 1, 2, 3, 4, 5, respectively, and just the half of the last products: therefore, when any whole number or fraction is multiplied by  $\frac{1}{2}$ , the product will be just the half of the number or fraction multiplied.

' For instance. If 40 apples be multiplied by  $\frac{1}{2}$ , the product will be 20; consequently, if multiplied by  $\frac{1}{4}$ , the product will be 10; if by  $\frac{1}{5}$ , it will be 8, &c.

' Let 4, 2, 1,  $\frac{1}{3}$ ,  $\frac{1}{4}$ ,  $\frac{1}{2}$ ,  $\frac{3}{4}$ , be each multiplied by  $\frac{1}{2}$ .

' Operation.

$$\begin{array}{cccccccc} 4, & 2, & 1, & \frac{1}{3}, & \frac{1}{4}, & \frac{1}{2}, & \frac{3}{4} \\ \frac{1}{2}, & \frac{1}{2}, & \frac{1}{2}, & \frac{1}{2}, & \frac{1}{2}, & \frac{1}{2}, & \frac{1}{2} \end{array}$$

Products 2, 1,  $\frac{1}{2}$ ,  $\frac{1}{6}$ ,  $\frac{1}{8}$ ,  $\frac{1}{4}$ ,  $\frac{3}{8}$

' I here say the half of 4 is 2, the half of 2 is 1, the half of 1 is  $\frac{1}{2}$ , the half of  $\frac{1}{3}$  is  $\frac{1}{6}$ , the half of  $\frac{1}{4}$  is  $\frac{1}{8}$ , the half of  $\frac{1}{2}$  is  $\frac{1}{4}$ , and the half of  $\frac{3}{4}$  is  $\frac{3}{8}$ ; which are the true products, and is the proper multiplication of the proposed numbers.

' Again, Let 2,  $\frac{1}{3}$ ,  $\frac{2}{3}$ ,  $\frac{1}{4}$ , be multiplied by  $\frac{2}{3}$ .

' Operation.

$$\begin{array}{cccc} 2, & \frac{1}{3}, & \frac{2}{3}, & \frac{1}{4} \\ \frac{2}{3}, & \frac{2}{3}, & \frac{2}{3}, & \frac{2}{3} \end{array}$$

Products  $1\frac{1}{3}$ ,  $\frac{2}{9}$ ,  $\frac{4}{9}$ ,  $\frac{1}{6}$

' When

‘ When I say  $\frac{2}{3}$  of 2, I cannot well comprehend the product; but if I say 2 times  $\frac{2}{3}$ , it is easily understood, and is  $\frac{4}{3} = 1\frac{1}{3}$ , the product.

‘ Then, as  $\frac{2}{3}$  of the fractions, separately, is also inconceivable, I multiply them by the common rule, *viz.* the numerators together, and then the denominators, as before shewn.

‘ Or,  $\frac{2}{3}$  &c. of any fraction may be found thus, *viz.*

‘ Make the fraction to be multiplied, into a new one, by multiplying its numerator and denominator by the denominator of the multiplier, and such new fraction will divide, as suits the occasion.

‘ For if we multiply any thing by 2, it will divide into halves, if by 3 into thirds, by 4 into fourths, &c.

‘ Now let us resume the last example, *viz.*

	<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>
Multiplicands	2,	$\frac{1}{3}$ ,	$\frac{2}{3}$ ,	$\frac{1}{4}$
Multipliers	$\frac{2}{3}$ ,	$\frac{2}{3}$ ,	$\frac{2}{3}$ ,	$\frac{2}{3}$
	<i>x</i>	<i>x</i>	<i>x</i>	<i>x</i>
<hr/>				
New Fractions	<i>z</i>	<i>y</i>	<i>e</i>	<i>s</i>
	$\frac{6}{3}$ ,	$\frac{3}{9}$ ,	$\frac{6}{9}$ ,	$\frac{1}{12}$
<hr/>				
Products	<i>m</i>	<i>n</i>	<i>r</i>	<i>k</i>
	$\frac{4}{3}$ ,	$\frac{2}{9}$ ,	$\frac{4}{9}$ ,	$\frac{2}{12}$

‘ To make  $\frac{2}{3}$  of the fractions, &c. i. e. *a*, *b*, *c*, and *d*, each conceivable; I have multiplied their numerators and denominators respectively by *x*, which has produced the new and equivalent fractions *z*, *y*, *e*, *s*,  $\frac{2}{3}$  of which may be known by inspection. We will therefore begin with *z*,  $\frac{2}{3}$  of which is  $\frac{4}{3}$  or *m*;  $\frac{2}{3}$  of *y* is  $\frac{2}{9}$ , or *n*;  $\frac{2}{3}$  of *e* is  $\frac{4}{9}$ , or *r*; and  $\frac{2}{3}$  of *s* is  $\frac{2}{12}$ , or *k* =  $\frac{1}{6}$ .

This method, we apprehend, is neither very distinct nor well adapted to practice; yet, upon the whole, we heartily recommend Mr. Ramsbottom's treatise as useful and ingenious, though by no means perfect.

ART. XIII. *A Political Analysis of the War: The Principles of the present political Parties examined; and a just, natural, and perfect Coalition proposed between Two Great Men, whose Conduct is particularly considered.* 8vo. Pr. 1s. Payne.

SINCE the commencement of political debate and public dissension, we have not perused a more sensible, moderate, seasonable, and healing piece of admonition, than is contained in this performance. The author is intelligent in facts, candid in principles, attached to merit only, and the good of his country. He censures with spirit and just asperity the inflammatory scurrilous productions poured forth, to the disgrace of our constitution, by the partisans of both parties, acknowledges with gratitude the zeal and ability of Mr. Pitt in the conduct of the war, expresses the highest esteem for the talents and integrity of the earl of Bute, refutes all the calumny thrown upon either of these respectable personages, and evinces himself a friend to truth, to worth, and to the interest of Great Britain. The view exhibited of the languid timid measures of the administration, previous to Mr. Pitt's promotion to the seals; the cruel spirit of persecution raised against an unfortunate a——l, who was not, however, guiltless; the happy change wrought in public affairs, through the diligence and activity of the new m——y, who possessed the confidence of the people; the rapid tide of success, which flowed without interruption for the space of four years; the flattering hopes of a continuation of those blessings on the accession of our present amiable m——h, and the æra of the unhappy divisions which now distract the a——n, and inflame the people; is lively, just, and masterly. He vindicates the resignation of Mr. P——t, and the promotion of the e—— of B——, to successive high employments, with that equity and good sense which we rather wish than hope to see imitated by the partial political writers of these times; both, he is persuaded, acted upon the fair and honest motives of serving their country; the one by a vigorous prosecution of the war, the other, by a seasonable, honourable peace. The end proposed was the same, the means only of attaining the purpose of supporting the credit, the trade of the nation, and securing Great Britain against the calamity of future hostilities, were different.

‘ In the course of this opposition of sentiments (says our author, speaking of Bussy's negotiation) Bussy improved on the spirit of the times; and while he rendered himself agreeable to the speculators of negotiation, dexterously threw into a sarcastical light every virtue of those who were for pushing on



Our advantages with unremitting vigour. Resolution, firmness, and intrepidity, were converted into quixotism, obstinacy, and insolence; dignity into pride; manly boldness into haughty presumption.

‘ Having thus raised his masqued batteries, and pointed his artillery, he opened his grand fire by that memorable memorial delivered to Mr. P—, on the 23d of July 1761. From this and the Duc de Choiseul’s declaration about the same time, it appears, that the courts of France and Spain had combined together, and entered into deliberate, strong, and intimate engagements, by which the crown of Spain was to direct and guaranty our peace with France, and the French king adjust our differences with Spain. But vigour animated the court of Britain. Mr. P—, by order of the king, returned to Mr. Bussy his memorial, as totally inadmissible; communicated his majesty’s order to lord Bristol at Madrid, to “remonstrate with energy and firmness, the unexampled irregularity of that court; to desire a proper explanation with regard to the naval armaments that had been so long preparing in the various ports of Spain, and to come to some explicit and categorical eclaireissement with regard to the destination of her fleets, as well as with respect to her dispositions to maintain and cultivate friendship and good correspondence with Great Britain;” and broke off the conferences, by intimating the recal of Mr. Stanley, and the dismissal of M. Bussy. Expectation hung upon the wing, respecting the conduct of Spain, till lord Bristol’s dispatches arrived on the 11th of September, transmitting a paper of Mr. Wall’s, containing the sentiments of that court, which fully, amply, and affectionately owns and vindicates her whole proceedings with France, and intimates the warmest attachment and adherence to the interests of that court. Mr. P— seems to have seen clearly at this time, the ultimate and secret views of Spain, and in this prospect he stood recollected in all his innate vigour and firmness. He considered this explanation of the Catholic king’s sentiments, as a full declaration of his engagements and resolutions to support the crown of France with all his power; and the interspersed faint compliments of regard to Great Britain, as so many thin blinds and weak devices to put this kingdom off from its guard, till he should be sufficiently enabled, by receiving his treasure from the West Indies, to commence war with a greater certainty of success. To disappoint the effects of this plan, to precipitate this proud and unprovoked enemy into his own snare, to cut off from him his nerves and sinews of war, and hurl the calamities of his own duplicity and finesse upon the heads of himself and his people; Mr. P— moved for the most vigorous mea-

asures to be instantly taken and executed, by intercepting his treasures, and carrying the terrors and mischiefs of hostile enmity into his wide extended dominions, under the sanction of an open and declared war, unless, without farther negociation, he instantly gave the fullest security and satisfaction of his friendship and neutrality to the requisition to be made thereof, not by the tardy and cautious steps of an ambassador, but by our commanders in chief at the head of the British power, tendering the acceptance of sincere friendship or inveterate enmity, and armed in the might of the nation to save or destroy.

‘ In this grand and leading motion finding himself over-ruled, nay unsupported by any but one noble L—— his fellow compatriot and coadjutor in the measures proposed; he saw his influence in the state at an end. And therefore, as he knew himself able to answer and account for his course of administration hitherto, this appeared to him the properest time to resign his trust, when he could no longer be useful in the execution of it; but must either obstruct and embarrass the measures carried on by others; if he opposed them; or sacrifice his own fame and honour, if he concurred in them, contrary to his own conviction, and what he apprehended to be the interest of his country. These, or such like fair and honest motives, might be, or rather certainly were, the cause of Mr. P——’s resignation.

‘ No less fair and honest might be, or rather certainly were, the motives of L—— B——, and those who joined with him, in the discussion of this capital point. A tedious, bloody and expensive war, with so powerful an enemy as France, might well induce their attention and caution, how they involved their young Sovereign and country in a new war with a powerful King, rich in his resources of treasure, and formidable by a numerous fleet of capital ships; or threw this King into the arms and intire interest of an enemy, whom they might thereby enable to rise with renewed vigour. Spain had not only shewed no open enmity towards us, but had at times so persevered in professions of friendship, that even our Ambassador was led to think she desired to be upon the best terms with us. It was not the interest of the crown of Spain to embarrass itself with the broken fortunes of France: and although the friendship of nature and consanguinity might be strong between these two crowns, it was not reasonable to think it would so far mislead a new King, that he should involve his new subjects, and his own interests, in those calamities and ruins of war, which might be supposed to be unavoidable, in taking part against a victorious powerful and triumphant nation, flushed with success, and skilled in the arts of conquest. Under these circumstances it

appeared

appeared neither just nor politic to be the aggressors, in hurrying on hostilities, and making an enemy; when by delay, and farther negotiation, we might preserve a friend, and obtain the blessings of a good peace with the whole world. But at the same time it was thought necessary, not to relax in vigour, or be unprepared for the worst; which, if it should happen in this way, would clear us from the aspersions thrown out upon us at the commencement of our war with France: and our moderation and equity obtain us the esteem and approbation of all Europe, when they beheld with how much reluctance we entered upon a new war.'

Some readers may think that our author has, in this sketch, shewn a disguised partiality in favour of the late m——y; but we must give it as our opinion, that whatever his sentiments may be of Mr. P——, he entertains a real esteem and respect for the ability, integrity, and public spirit of the E—— of B——.

'From this investigation (continues he) of the principles influencing the conduct of those two great men, L—— B—— and Mr. P——; we may be able to develop the cause of the present discord: especially if we add to these principles, that generous and noble emulation for glory, which has always animated in all ages the greatest and most accomplished men in free states, and which has been and always will be of the highest advantage and service whilst confined within the terms and boundaries of the constitution and government. And by comprehending exactly the case of these two principal persons, we may also be enabled to separate it from that of our insidious enemy, his hirelings, and those misguided partizans on both sides, who aid and assist him in widening the breach of union and national harmony. For from all that has been premised it will clearly appear,

'First, That L—— B—— and Mr. P—— agree in their aim, which is to advance and establish the glory, interest and felicity of their country.

'Second, That they likewise agree in this, that peace is the means of accomplishing that aim.

'Third, That they differ only in the manner or method by which they may best obtain this peace. L—— B—— inclines to negotiation; Mr. P—— to the decision of the sword: in which difference the personal, moral and state character of each is unimpeachable.

'Fourth, That it is equally uncertain, and intirely a matter of contingency, which of these methods, occasioning this difference, is, the best. A reverse of fortune might give the preference to L—— B——'s measure; a continuance of success, com-



selling the enemy to sue for and accept of our terms, would sanctify Mr. P——'s.

‘From all which we may conclude, that the original and primary cause of the present discord, was no other than a difference of opinion, arising from the difference of genius and temper in those two great men, about the measures to be followed for acquiring peace, as the means of obtaining what was equally the principal object of both, the felicity and prosperity of their country: and that from the time of deciding the great and capital point respecting our conduct with Spain, when Mr. P—— resigned and L—— B—— took up the lead in the administration, they have had a generous contention for fame, superadded to their mutual attachments to their country: Mr. P—— resting upon the unequalled advantages and glory obtained through the whole course of his influence in the administration, and the grateful affections of the nation for his vigorous, successful and upright conduct; L—— B—— upon the integrity of his public affections, the consciousness of his own abilities, the esteem and approbation of his S——, and the attachment and love of those to whom his virtues and capacity are known; by means of all which he aspires and hopes to rear his fame upon the blessings and happiness to be obtained and secured to the nation, by an honourable and advantageous peace.

‘In all this contest, there appears nothing to prevent our respect for both these great men; nothing to hinder their mutual esteem of one another: and whilst their ultimate object is one and the same, and terminates in endeavouring to accomplish the public good, we may derive the highest benefits from both of them.’

Heartily do we subscribe to the following project; a due attention to which would approve the great personages who are the objects of it, worthy of the esteem of the sovereign and the people, and of all the encomiums lavished upon their characters by our candid author, as well as by their own partial, corrupt adherents.

‘Time seems now to present the opportunity, which no reasoning could have brought about before, of according the systems of both in one and the same tenor of conduct. Mr. P—— at the time of his resignation, conceived a war with Spain to be unavoidable; but the same degree of conviction had not then appeared to L—— B——. No sooner however had Spain received the expected treasure from the West Indies, than the court of Madrid discovered to our ambassador her open contempt and enmity towards Great Britain. L—— B—— and the administration became soon after, in consequence of lord Bristol’s dispatches,

dispatches, convinced of the impracticability of avoiding a Spanish war; and immediately began, with vigour, to prepare for the event. Had this been conceived a short time before, there had been no cause for Mr. P—'s resignation; and being apprehended now, there remained no longer between them, any real difference of sentiment upon this matter. The point of honour, concerning the advances to be made on the one side or the other, seems at this time, and ever since, to be the only obstruction to a perfect reconciliation. Now as the continuance of this breach for so long a time, has given and still gives, an opportunity to the enemy, of abusing the minds and sentiments of the people, and carrying on, with too much success, the most pernicious system of defection, animosity, and illiberal rage, that ever was practised; it seems high time to get the better of all kind of punctillios, and accomplish a speedy and perfect coalition between them. For this purpose, all that seems requisite, is only the reinstating Mr. P— in the same department and management of the war he occupied before his resignation. His ability and integrity may be said completely to fit him for so important a place. The attachment the nation bears him, and the prosperity and success enjoyed under the influence of his administration, may perhaps make it appear not unworthy of his m——'s wisdom, to invite him anew. Such testimony of honour and regard, from a beloved f——, could not but meet with the highest respect, and most faithful acceptance from a man, whose past principles and conduct has given the strongest assurances of his being devoted to the service of his king and his country.'

'Let us indulge ourselves a little (says the patriot writer) in contemplating the agreeable prospect, arising from this happy coalition. With what dignity must the paternal care and attention of his majesty exert itself, whilst he employs in the service of himself and his people, that genius and ability which has been already so well tried, so signally successful, and so universally admired.—What an impression must it give, both at home and abroad, of the virtue and integrity of our leaders and patriots, when such as L—— B—— and Mr. P—, are as ready to be reconciled, when the interest of their country calls for it; as to assert their different opinions, when each imagines his own the best: and renewing with the renewal of sentiments, that friendship and esteem which they formerly entertained for each other; cement this fresh union, by the most vigorous exertion of their joint powers, for humbling the pride and punishing the duplicity of the common enemy, until a just and advantageous peace can be obtained.—Hence might the war, should it still be necessary to continue it, be conducted

victory and conquest, extending, enriching, and securing the greatness of a free and happy people, under the bold and enterprising genius of P—: and the national finances applied, with the highest integrity, œconomy, and judgment, to their true and national uses; virtue, genius, and the polite arts, encouraged and diffused amongst the people; and a British parliament, in all its genuine and constitutional height of glory, unsolicited, unpensioned and unbiassed in its operations, under the candid, honest and discerning spirit of B——. Above all, how pleasing would it be to observe, as the happy effect of this fair and natural coalition, the furious factions, artfully raised amongst us by the enemy, intirely broken and dissolved; and a generous sentimental noble-hearted and united people, blushing at their having been decoyed, return to their duty with redoubled ardour, full of esteem and love for one another; and, actuated by one mind and one principle, whilst they freely support the exigencies of the state by their supplies, vanquish and overthrow every enemy by their united irresistible bravery.— And thus might we behold our King, the greatest and happiest Monarch upon earth, reigning in the hearts of that free, mighty and united people, whose love and affections are the impregnable pillars of his throne; behold him as the head and chief of this glorious coalition, animating and invigorating every part; diffusing his benign influence on all his servants, with the judgement of a wise master, and the kindly affection of a princely father of his people; capable of what perhaps no other Monarch feels, the ineffable delights of private friendship, yet so superlatively great, as never to permit this lesser and secondary affiction, to interrupt his royal functions, and tarnish or obstruct the interest, glory and happiness of himself and his kingdom.

‘ On this high and natural coalition taking place, and the return of this universal spirit of concord and national unanimity, we may justly hope and expect that the war will terminate in a good, an honourable, and lasting peace: that the dominions, commerce, and naval power of Great Britain will be sufficiently increased and secured: the expences of the war fully and amply indemnified and paid, out of the conquests we have made; the commerce and maritime importance of France bounded and circumscribed, within such impervious limits, as may prevent her from extending any more her illimitable strides of power and injustice over the ocean, as she has done over the land; the commercial connections and interests of Great Britain with Spain, restored and fixed upon as high, advantageous, and friendly a footing, as those of France or any other the most favoured nation; the bonds and ties of the family



mily compact, that threaten or are destructive of the peace or liberty of Europe, broken or dissolved; our pretensions and rights in the bays of Campeachy and Honduras, maintained, cleared, and settled on indisputable foundations; and our trade to the Spanish West Indies opened and extended upon the footing it was heretofore.—What conquests are to be made, or what part of those conquests we have made are to be given up, in order to facilitate this peace; are subjects to be discussed in a higher circle, and make up no part of our present enquiry: we may be permitted however to hope, that whatever be returned to the enemy, the island of Minorca, our central port in the Mediterranean, will again return to us.

‘ With reluctance I leave this delightful prospect, to survey the reverse of all this felicity, should any unlucky accident prevent this coalition. In such a case, we may justly dread the advantages the enemy will derive from it, by using every artifice and seducement to fascinate the imaginations, and deceive the understandings of individuals, into a disposition and temper of mind fitted to irritate, insult, and injure one another; to widen the breaches already made, and urge on the rage and antipathy of the parties, that are now but too eagerly forming amongst us, into the most extravagant fury and national distraction. Whether the war be continued, or peace restored, it is much to be feared, that the one, or the other, will but ill serve the interest of Great Britain. In the prosecution of the war, and after such a series of uninterrupted success, whatever disasters may arise, and however unavoidably they may fall out, they will probably be imputed as a crime to the administration: and be thought to have fallen out, only from not employing the abilities of that great man, whose influence and conduct was always successful. A people rendered diffident and distrustful, and whose minds are soured by losses and disappointments, will soon regret the expences of the war, refuse farther supplies, and believe at length, what has been with so much pains inculcated upon them, that the nation, in a state of unprecedented affluence and power, is already brought to the brink of ruin, and left destitute both of treasure and of strength. Should the kind influences of providence continue to be still favourable to our arms, effects, of as mischievous and dangerous a tendency, may be produced, from that mutual spirit of rage, jealousy and antipathy one against another, which hath so unhappily been raised amongst us of late.—Peace, in this case, will as little accomplish our happiness, or remain fixed upon any certain or sure foundations. What peace can be made, that will give satisfaction, in our present situation of parties, who so fiercely oppose and contend with one another? Should we retain all our

conquests in North America, it will nevertheless be alledged, that we have not obtained a proper boundary and security to our dominions, whilst the French remain possessed of Louisiana, and can attach the Indians to themselves, and foment and excite their hostilities against us; whilst they can collect troops there, and from thence, at a proper season, recommence the war, and pour them in upon our best, but unprepared and defenceless colonies.—Should the fish trade of Newfoundland, under any restrictions, be allowed them; it will be said, that this is giving them the surest and best nursery for seamen, and enabling them to rear again, with facility, a rival naval power, which it has been one of the greatest advantages reaped by this war to have ruined and destroyed: that they will not only acquire by it this invaluable benefit, but thereby carry on and enjoy the profits of a superior trade to us in this article, as they have done formerly.—Give them up our conquests in the West Indies, and it will be asserted, that this not only augments their trade as a maritime power; but gives them the balance against us in the sugar trade, and restores to them those islands greatly enriched and improved, not only by their having carried on a free, uninterrupted, advantageous trade, under the protection of the British flag, but a sure dead gain of all the money expended upon our troops during the time we have had possession of them. Restore them to their possessions in the East Indies, and it will be urged, that they are thereby restored to the full possession of all their former influence and power in those parts; that this trade, added to their sugar trade and fish trade, will suddenly enable them to extend their naval power to what desirable heights they please; and that by uniting with our good friends the Dutch, in their inveterate and enterprising plans against us, they may even effect our expulsion in the time of profound peace, and leave us as destitute of any importance there, as they themselves now are before the signing of this peace. In short, we may expect to hear that the laurels gathered under one administration, have been torn and blasted under another; that a glorious, successful, and advantageous war has been wound up in an inglorious, unprofitable, and disadvantageous peace; and that the nation from being enriched by the art of war, is ruined under the burthen of an insupportable debt by the peace.—Notwithstanding all this, a peace may take place; but it is to be dreaded, that it will be a peace, attended with such a national discord and ferment of spirit, as will enfeeble and weaken the British government, and reduce it to the same placid, timid, temporizing conduct, that rendered the Walpolean system so odious at home, and ridiculous abroad, whilst the morals and spirit of the people suffered an almost total dissolution under universal corruption.’

We

We heartily recommend the perusal of this little interesting pamphlet to every reader, whose breast is warmed with the love of his country, who has a soul above little prejudices, who can despise the corrupt insidious promoters of discord and faction, and who wishes to see the vessel of state conducted safe to port, whether P—— or B—— sits at the helm.

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## FOREIGN ARTICLES.

ART. XIV. *Lettre a M. L'abbé Trublet, sur l'Histoire.* 8<sup>vo</sup>. Bruxelles.

THE author of this little epistle is possessed of genius, but he has taken too general and too partial a view of his subject. Lord Verulam lays it down as a maxim in writing history, that the causes of action ought to be joined to the event, and reflections introduced into the narrative upon the characters of nations and individuals, the controversies in religion, the consequences of certain public or private virtues and vices, and the influence of good or bad laws. Other critics imagine all this ought to be left to the reader, to deduce from the narration; and most of our modern historians have adopted the same sentiments, possibly because it requires much less labour and talent to give a clear detail of facts, than to enter upon the motives and principles of human action.

The author of this epistle has pursued neither of these opinions, but adopted a system, by which he accounts for all human agency, and the policy of states. According to his notions, commerce is the soul and first principle of all the actions recorded in history. *Le négociant (says he) est à l'état ce que le courtier est au négociant : le commerce est opérations d'état à état, de nation à nation : le négoce est opérations de négociant à négociant.* He demonstrates the influence of commerce on the arts, sciences, manners, philosophy, and even on religion; but he speaks always of communities, and uses the term *commerce* in the most extensive meaning; or the necessity which men are under of cultivating and affording each other mutual assistance.

“Les guerres sont ce qui figure le plus dans toutes les histoires; mais l'objet de ces guerres nous est-il bien développé? On peut pour le moins en douter. On ne voit que le dessein de conquérir une province, une ville, un village. Penser qu'on ait fait ces expéditions seulement pour avoir du terrain & des sujets de plus, je crois que c'est se tromper. Je ne doute nullement que, si l'on recherchoit bien les vraies causes de ces faits d'armes, on trouveroit que cette province, ville ou village, produisoit



duisoit ou des denrées qui manquoient à l'état & qu'on vouloit se procurer, ou une industrie utile qu'on vouloit enlever à son voisin, ou étoit un passage qui gênoit les exportations, ou facilitoit trop les importations, ou enfin une position avantageuse pour une industrie qu'on ne pouvoit placer nulle part chez soi aussi utilement."

This principle he proves by examples from ancient and modern history :

"Quels efforts (says he) le roi de Prusse n'a-t-il pas faits pour couvrir du manteau de la religion le desir ardent qu'il a de faire passer le commerce de la Saxe dans ses états patrimoniaux ? Quelles sommes immenses l'Angleterre n'a-t-elle pas sacrifiées, pour intéresser ce prince à détourner l'attention de l'Europe, qui se portoit toute entière sur le dessein qu'a la Grande-Bretagne d'anéantir le commerce & la marine de la France ? La postérité n'en sera point la dupe : d'excellens mémoires l'instruiront mieux que nous ne l'avons été par nos Peres."

Carthage first inspired the Romans with the notion of turning war to the interest of commerce. Roman pride could bear no rival. Rome saw Carthage extending her influence over distant countries, and by trade amassing prodigious treasures. She therefore vowed to make this sacrifice to her own grandeur, and Carthage was devoted to destruction. Thus commerce was the origin and cause of the Punic wars, which have left a dreadful example to posterity.

From wars our author proceeds to science, and the influence which trade has had over navigation, astronomy, and all the liberal and mechanic arts ; and these extraordinary revolutions wrought in the arts, in politics, national wealth and strength, must, he thinks, have occasioned proportionable commotions in the human mind, in manners and sentiment. Hence arose that science called philosophy ; but as true philosophy distinguishes between truth and falsehood, between reason and sophistry, true religion could not fail of acquiring additional lustre from philosophical speculations. The torch of science must reflect a strong and vivid light on religion ; and thus commerce is the parent of philosophy, and philosophy the reformer of religion.

"Malheureusement on endosse souvent le manteau du philosophe, sans en prendre le véritable esprit : on ne s'en sert que pour le mettre entre ses yeux & la lumière : on s'accoutume à ne la plus voir, les ténèbres s'épaississent, l'incrédulité les accompagne, & d'efforts en efforts l'homme devient aussi méchant qu'il puisse l'être. Voilà les maux qu'entraîne le commerce."

Upon the whole, this is a very interesting subject, treated with great spirit and sublety, but with such brevity, as rather to excite curiosity than gratify desire.

ART. XV. *Ocellus Lucanus en Grec et en François avec des Dissertations sur les Principales Questions de la Metaphysique, de la Physique, & de la Morale des anciens; qui peuvent servir de suite à la Philosophie du Bon Sens. Par M. Le Marquis D'Argens. 8vo. Utrecht.*

**I**N France the business of translating ancient authors is assigned to the most eminent in learning and genius; with us translation is deemed the lowest department in literature: whence it is, that no country on earth so far advanced in science as Great Britain, has ushered forth such a variety of wretched mangled versions of classic writers. Except Longinus, Thucydides, and Polybius, from the Greek; Tacitus, some parts of Cicero, and Pliny the Younger, from the Latin; we do not recollect any other translations of ancient prose writers, which have even the merit of conveying a just idea of the author's meaning, much less of his peculiar manner; whereas there is scarce an eminent poet, historian, or philosopher of antiquity, but has been naturalized in France in his own proper character. The ingenious marquis d'Argens has undertaken to encrease the number, and to favour the public with translations of the two most eminent followers of Pythagoras, Ocellus Lucanus, and Timæus Locrus, writers of neglected merit, who have been thrown aside almost by universal consent, as unintelligible and replete with the most absurd positions in metaphysics, physics, and moral philosophy; with how much injustice is evident from this admirable version, and the learned annotations of the judicious marquis d'Argens. It has been generally supposed that the *Stagyrite* was the founder of that doctrine respecting the eternity of the universe; but whoever will take the trouble of perusing Ocellus, will find that the doctrine was by no means new in the days of Plato and of Aristotle; the former of whom mentions Ocellus in an epistle to Archytas. We have not room to give specimens of the performance, or to enter upon a criticism on the author, the fourth chapter of whose work is an admirable piece of political philosophy.

Many of the translator's notes are learned and ingenious, but we could wish he had not charged them with so much scholastic jargon, and quotation from authors, whose sentiments are of no weight, and answer scarce any other purpose besides that of confounding the reader, and displaying the erudition of the editor. The Protestant reader will probably find other objections to the commentary of the marquis d'Argens.

## Monthly CATALOGUE.

Art. 16. *The Liberty of the Press.* 8vo. Pr. 1s. Nicoll:

**T**HIS gentleman urges the inconveniencies flowing from the unrestrained liberty of the press, and is shocked at the torrent of abuse issued daily from that fountain of impurity against the most respectable characters. To give weight to his argument, he shews, by his own example, the baneful effects of this liberty, rakes up the ashes of the dead, and mangles with all the fury of party zeal, the memoirs of ministers and writers, whose genius at least ought to have inspired him with greater veneration. We confine ourselves to Atterbury, Swift, and Bolingbroke; the latter of whom he describes as a monster of iniquity.

‘This nobleman was another signal instance of great talents most miserably abused. His knowledge of books was the reading of a pedant, not the learning of a scholar, or a gentleman. In his philosophy, though loose and unprincipled, he was a dogmatist. In his religious disputations, of which he was exuberantly fond, he was an enthusiast in infidelity. In his politics, if we may be permitted to use an image and expression taken from the Latin tongue, he might justly have been called the *defultor* of party. When in ministry, he engaged in a formed design of placing an abjured pretender on the throne of these realms. He afterwards entered into the personal service of this pretender, for which direct and open treason, he pleads the violence of his passions, and the natural effects of a too warm resentment. Such are the pleas of highwaymen and assassins. Whether by the clemency of his majesty, or the merit of some secret services while his lordship was secretary of state to the pretender, (a double traitor) he obtains his pardon; returns to England, and opens an opposition to Sir Robert Walpole, upon principles of liberty and the constitution. His hatred of the minister is the love of his country, and the destruction of one man is public spirit. Besides writing a thousand occasional pamphlets, he becomes the great author of the *Craftsman*.’

We will venture to affirm, that lord B—— will not thank this scribbler for his defence of measures, which require not the aid of so feeble an advocate. Let Dulness enlist herself under the banners of falsehood and calumny.



Art. 17. *The Wandsworth Epistle. In Metre. By Oswald Fitz-James. 4to. Pr. 6d. Finmore.*

The humour of this paraphrase is, at second hand, an humble imitation of the *Letters Versified*.

Art. 18. *An Epistle to Lord Bute, on the present happy Prospect of a Peace. Fol. Pr. 6d. Rawlens.*

Irony is by no means the talent of this scribbler, who contributes his faggot to that blaze already kindled by sedition and faction.

Art. 19. *A Letter to the Author of the Epistle to Lord Bute, on the present happy Prospect of a Peace. Fol. Pr. 6d. Nicoll.*

We hope this dull reply will not provoke the epistle-writer to a rejoinder.

Art. 20. *Considerations on the approaching Peace. 8vo. Pr. 1s. Morgan.*

A series of irrefragable arguments against making peace with our enemies, until we have deprived France and Spain of every foot of land they possess on the continent of America and the West Indies, chiefly deduced from those patriotic letters printed in our weekly papers.

Art. 21. *A Genuine Petition to the King; and likewise a Letter to the Right Hon. the Earl of Bute; concerning the very hard Case of an eminent Divine of the Church of England. Published from the Originals by the Rev. Dr. Free. 8vo. Pr. 6d. Sold by Dr. Free, near Westminster-Bridge Turnpike.*

Should the grievances specified in this petition to his majesty, and letter to lord Bute, appear to be well founded, we make not the least doubt of seeing them redressed. In the mean time we are sorry to see the author and editor run into invective, upon an occasion which demands the greatest moderation and decorum. This we ascribe to the chagrin of disappointment; at the same time we fear, lest the violent spirit, so unbecoming a clergyman, which appears in these papers, may have been the original cause of all the misfortunes of which the petitioner complains.

Art. 22. *The True Briton, a Letter addressed to the Right Hon. Sir Samuel Fludyer, Bart. Lord-Mayor. 8vo. Pr. 6d. Scott.*

This letter seems to be the production of some illiterate  
grocer

grocer or oilman, who has stepped from his counter to fill up the cry raised by a factious mob against the administration.

Art. 23. *A Letter to Her R—l H—s the P—s D—w—g—r of W—, on the approaching Peace. With a few Words concerning the Right Honourable the Earl of B—, and the general Talk of the World.* 8vo. Pr. 1s. 6d. Williams.

The presumption of this unpermitted address is the greatest objection we have to the letter-writer, who offers stale admonition to the royal mother, with more decency and moderation, than we have lately observed among the crowd of volunteer counsellors, who daily offer their services to the government. The paragraph in the papers refuting the report of the author's being taken into custody, was probably a stratagem to rouse the curiosity of the public. The pamphlet, God knows, is tame and trite, and harmless enough.

Art. 24. *Fifty-four Sermons, preached by the late Rev. Mr. Thomas Bradbury, Minister of the Gospel. Many of which are on very interesting Subjects, being preached in critical Times, on Days of public Humiliation or Thanksgiving; but chiefly on the Fifth of November, in Commemoration of the glorious Revolution by King William. In Three Volumes.* 8vo. Pr. 15s. Buckland.

We doubt not but the reader, who has patience to wade through these volumes of politico-theological discourses, will find himself firmly established in revolution principles, at the close of his painful labours. From the great number of sacred texts applied to the occasion, one would imagine the bible was written, only to confirm, by divine authority, the benefits accruing by this nation from the accession of king William the Third of glorious memory.

#### ERRATUM.

*Critical Review for August, Art. VII. West's Mathematics, for Price Five Shillings, read Price Three Shillings.*



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# THE CRITICAL REVIEW.

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For the Month of *October*, 1762.

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## ARTICLE I.

*The Modern Part of an Universal History, from the Earliest Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XXXVI. 8vo. Pr. 5s. Millar.*

**A**T length the proprietors have surmounted the difficulties which occurred in completing the History of the Italian States, and have presented the public with a copious detail of the affairs of the republic of Florence, from the year 408, when the city was delivered from the ravages of the Goths, in consequence of the overthrow given to those barbarians by Stilicho, general to the emperor Honorius. The materials for connecting in a regular series the histories of the lesser principalities and republics, were extremely defective; and to this we must ascribe the interruption in the periodical appearance of this stupendous and truly valuable work, as well as the deviation from the proposed arrangement. In undertakings of such vast extent and labour, it is impossible, on the first view, to perceive all the obstacles which may arise in the course of the execution; the smallest breach, or least doubt, will occasion a full stop, where the authors aim chiefly at accuracy. We may safely pronounce that the reader is no loser by this delay, as this volume contains the most explicit and complete history of the Florentine republic ever published. The writers have consulted a variety of authorities; but they have taken Aretini and Machiavel for their principal guides, by which means they have been seduced into a capital trespass on the original plan of the work, although this circumstance tends to the entertainment and edification of the reader. After the manner of the Italian authorities, they have comprehended almost the whole history of Italy during this period, in the history of Florence, without re-



collecting that more than half the facts now repeated were before related in the Account of the Popes, and the Histories of Naples and the Republics of Venice and Genoa. Had due attention been paid to this particular, not only Florence, but Pisa, Sienna, Lucca, Milan, Mantua, Modena, Parma, &c. might have been all couched in the space now allotted to a single state. The necessity of this brevity is apparent from the almost unavoidable length into which the preceding part has swelled, which cannot fail of disgusting those purchasers who are not aware of the impossibility of exhibiting a Complete Universal History within the limits prescribed by their indolence. We could therefore wish, that the authors had referred to, rather than repeated, what has been already written, even although this method would certainly render the narrative less interesting, and many of the facts more obscure.

It requires the greatest address to render the transactions of a petty state interesting to those who have been accustomed, from the very nature of their education, to peruse the histories of the wars and revolutions of great empires. The magnitude of the object has the strongest influence over the mind, which seems to enlarge or contract itself according to the thing represented. For this reason we observe, that the passions are more strongly engaged when we peruse the description of two numerous armies drawn up in battle array, and just ready to engage, in order to decide the fate of some great city or empire, than when we read of two small parties of troops in directly similar circumstances. We will submit it to every one conscious of his own thoughts, whether he is not more interested for the event of the battle of Cannæ, than of the fight between the Horatii and Curiatii, abstracted from the peculiarly affecting circumstances of three brothers being engaged on each side; and yet the historian has bestowed equal labour upon both descriptions, and we must allow both pictures to be highly finished. Hence it is, that the History of Florence, even in the hands of an Aretini or a Machiavel, appears barren of events at the very time the state is labouring in the pangs of a revolution. We regard the greatest incidents in such a relation as only the forerunners of something more important, and are disappointed at finding nothing of more consequence follow. All appears like a puppet-show, or burlesque heroic, to which the utmost eloquence is incapable of communicating real importance. For this reason we shall not attempt to entertain our readers with an abstract of the earlier period of the Florentine history, but content ourselves with culling a few of the more striking circumstances, as specimens of the execution.

The rise of the Medici family to the chief honours of the state, and the highest reputation for virtue, prudence, patriotism, liberality, and every quality which can add lustre to humanity, is explicitly related by our historians. John was the first of the Medici, who had eminently distinguished his wisdom, and gained the applause of his fellow citizens. His character is thus delineated :

‘ Florence by this time had lost her noble and faithful patriot John de Medici, who bequeathed to his eldest son Cosmo an immense estate, and a double portion of his own spirit, patriotism, and moderation. The advice he gave his family upon his death-bed is full of the noblest sentiments of public virtue ; and, after the days of Atticus, no private citizen perhaps was known to have steered his course so happily through contending factions, with so unexceptionable a character, and in possession of so great an estate. The last circumstance is a proof of the immense wealth which the Florentine nobility in those days acquired by trade ; for John was generous to profusion, and charitable even to weakness. He inquired no farther into the character or circumstances of any man than his wants, which he no sooner knew than unsolicited he relieved them. The highest dignities of the state had been in a manner forced upon him ; and by the benevolent turn of his natural temper, he was more apt to pity than punish offenders. His hands being free from corruption, as his heart was from ambition, he died in full possession of his country’s love ; where he owed his pre-eminence (a rare example in a popular state) not to his eloquence, which was but middling, but to his wisdom. He was succeeded, as we have already hinted, by his eldest son Cosmo, in his popularity as well as estate.’

The character of Cosmo is still more animated and engaging. ‘ In the year 1464 died Cosmo de Medici, who, though the private subject of a republic, had more riches than any king in Europe, and laid out more money in works of taste, magnificence, learning, and charity, than all the kings, princes, and states of that, the preceding, or the subsequent age, those of his own family excepted. The riches he was possessed of would appear incredible, did not the monuments of his magnificence still remain, and did not his cotemporaries give us unquestionable testimonies both of them and his liberality. They were such, that we are tempted to believe that he and his family knew of some channels of commerce that have been lost probably by the discovery of America, and the frequency of the East Indian commerce by sea, to which the Europeans, in his time, were almost strangers. He lent vast sums of money to the public, the payment of which he never required ; and there scarcely was a

citizen in Florence whom he did not, at one time or other, assist with money, without the smallest expectation of its being returned. His religious foundations were prodigious. He founded the convents and churches of St. Mark and St. Laurence, the rich monastery of S. Verdiano, the church of Girolamo, the abbey belonging to it in the mountains of Fiesole, the church of the Friars Minors in Mugelli, with the abbeys of the Servi Agnoli and S. Minuato. Not contented with having founded so many religious edifices, he endowed them likewise with rich furniture, magnificent altars, and chapels. His private buildings were equally sumptuous. His palace in Florence exceeded that of any sovereign prince in his time; and he had other palaces at Coreggio, Fiesole, Cafaggivolo, and Febrio. His munificence even reached Jerusalem, where he erected a noble hospital for poor distressed pilgrims.

In those works, of more than royal expence, he might have been equalled by men equally rich; but his deportment and manner was unexampled. In his private conversation he was humble, unaffected, unassuming. Every thing regarding his own person was plain, modest, and nothing differing from the middling rank of citizens; thereby giving a proof, at once, of his virtue and his wisdom, because nothing is more dangerous in a commonwealth, such as Florence was, than pomp and parade. The expences of Cosmo were laid out for the embellishments of his country, and begot no envy, because all his fellow-citizens partook of them. He declined ostentation, even in his family-settlements. He matched his two sons, John and Peter, into families of reputable citizens; and he married his grand-daughters in the same manner. Cosmo, however, with all that simplicity of life, had towering bold notions of his country's dignity and interest. His intelligence was beyond that of any prince, and there scarcely was a court in Europe where he did not entertain a private agent. By this means he always had it in his power to disappoint, perplex, and confound the intrigues of his country's enemies. His long continuance in power, for thirty-one years, is a proof of his great abilities; and his so often disappointing and countermining the formidable confederacies and leagues which brought Florence, more than once, apparently to the brink of destruction, gives us the highest idea of his dexterity and management in the greatest undertakings. According to Machiavel, his wealth and credit were so extensive, that he forced the Venetians, the duke of Milan, and the king of Naples, into his own terms, merely by distressing them for money. After being recalled to his country, the short exile he suffered served to make him appear with the greater lustre, and to establish his influence in the commonwealth.



wealth, whose dominions he increased, by adding to them Borgo di Sepolchro, Montidoglio, Casentino, and Valdibagna. The former part of his life, to his fortieth year, was tumultuous, and may be said to have been unfortunate, being sometimes obliged to save his life by flying in disguise from his enemies. But the noble spirit he shewed in making all his friends partakers of his riches and good fortune, at last fixed his felicity. His presence is said to have been venerable, though his stature was mean; and, by the pictures we have of him, his features were strong and harsh. He is not celebrated for learning, though he was the greatest patron of learned men of his age. By his own purse, he hired several learned Greeks to reside in Florence, and thereby revived the study of that tongue, and consequently of those arts that have rendered Italy, and that city in particular, so celebrated ever since his time. He entertained the famous Marsilius Ficinus about his own person, and assigned him apartments near his own palace at Coreggio, that he might study with the more freedom and conveniency. He has been reproached with implacability towards his enemies, and for having driven a great many of his fellow-citizens into exile; but it is easy to clear him from that charge, by considering the nature of parties in Florence, which left Cosmo no choice between the destruction of his enemies or his country. He never was known to regret but two things. First, that he had not done all the good he wished to do to mankind. Secondly, that he had not sufficiently aggrandized his country. Notwithstanding his many religious endowments, Cosmo was no bigot; for one of his usual sayings was, That a commonwealth was not to be defended by beads in men's hands. Towards the end of his life, some family misfortunes are said to have given him uneasiness; and he was ashamed of having been duped by Sforza, duke of Milan. But all reproaches on his memory are wiped off by the unanimous consent of his fellow-citizens, who inscribed his tomb with the title of "Father of his country."

The following estimate is formed of the merit of Peter, the son of Cosmo.

When a great family or man is illustrious for private virtues, their public conduct often meets with applause that it does not deserve. Nothing seems to be more certain, than that the fundamental constitution of Florence had been more than once subverted by the two last heads of the house of Medici, and that Peter particularly had been too inflexible and vindictive against some of the greatest and worthiest of the Florentines. He saw his error when it was too late to mend it; and he would gladly have reinstated in their country the very men whom he had but some years before so ignominiously spurned

out of it. In other respects, Peter seems to have been no unworthy descendant of his race. In his person he appears to have been brave and resolute. The unpopularity into which he fell at one part of his life, proceeded from his trusting too much to his father's friends; and to this he was partly obliged, by his not being able, thro' his infirmities, to look into his own affairs in person. He certainly wished as well to his country as the violence of the factions formed against him gave him leave; and he had the art, when her original constitution was restored, still to retain his influence and authority in the state. He was buried near his father in the church of St. Lawrence with vast pomp.'

Lorenzo de Medici is thus described: 'He is said to have been more amorous than was consistent with the strict practice of virtue, and like Scipio, Lelius, and other great men of antiquity, to have unbent his more serious hours with juvenile recreations; so that two souls seemed to reside in his body, for he sometimes made himself one of his own children. Though he had no opinion of distant conquests, yet he fortified Florence against invasion from abroad, not only by adding to the strength as well as the beauty of the city, but by putting his friends into the government of those states and places, that were in a manner the keys of the republic. He kept in his own hands the administration of Faenza; and, by his interest, the Baglioni governed in Perugia, and the Vitelli in Citta di Castello. To amuse his busy pragmatical countrymen, as well as to render Florence more populous and frequented, he was perpetually exhibiting public jousts, tournaments, plays, entertainments, and other diversions, which had a wonderful effect upon the minds of the people, and reconciled them, in a great measure, to that aristocracy of which they were naturally so jealous. As Italy was then the country of learned princes and nobility, Florence and Lorenzo became the residence of all who cultivated, practised, or studied the fine arts: and the famous Pico, count of Mirandola, after travelling through all Europe, chose to fix there.

'Lorenzo's fortune, in some respects, was equal to his merit. Several attempts, besides that of the Pazzi, were made upon his life; but all of them were defeated, and the assassins punished. The most distant princes were struck with reverence and esteem for his person and virtues; witness the correspondence he kept up with Matthias, king of Hungary, the ambassadors and presents he received from the reigning emperors of the Turks, one of whom delivered up to him the murderer of his brother Bernardo Bandini, who had taken refuge amongst the infidels. His palace was the center of unity for all Italy;  
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and by his wonderful address, he brought it to a state of tranquillity, which it had not known for some ages before. Upon his death, all the Italian states and princes sent compliments of condolence by their ambassadors to Florence.'

Our authors dwell but little on the characters of the two cardinals de Medici, who were raised to the pontificate by the appellations of Leo X. and Clement VII.

Alessandro de Medici was the first duke of Florence; a dignity which he attained in consequence of his marriage with the natural daughter of the emperor Charles V. He was succeeded by his son Cosmo, of whose children the following tragical incident is related. 'The names of two of Cosmo's sons were John and Garcias, or Garcia. The former, when young, was made a cardinal, through his father's interest; but never could conciliate to himself the affection or friendship of his brother Garcia, who was known to be of a furious vindictive disposition. One day the two brothers, while at hunting, found themselves alone in following the chase, far removed from all their attendants; and Garcias took that opportunity of quarrelling with his brother, whom he stabbed to the heart with his dagger. He then rejoined his company, without discovering in his countenance or manner the smallest emotion, as if any thing extraordinary had happened. The cardinal's horse, however, returning without his rider, the company, by tracing back the prints of his hoofs, discovered the place where John lay murdered. His body being carried to Florence, the grand duke, his father, ordered that the circumstance of his being murdered should be concealed; and gave out, that his son died of an apoplectic fit, while he was hunting. He then ordered the dead body to be conveyed into an inner apartment, and sending for Garcia, to whose malignant disposition he was no stranger, he taxed him with the murder. The youth denied it at first with great warmth, and in the strongest manner; but being introduced into the room where the body lay, it is said to have bled (very possibly by chance) at his approach. He then threw himself at his father's feet, and confessed the charge. The father, who had resolved on the part he was to act, solemnly desired his son to prepare for death; adding, that he ought to account it a happiness that he was about to lose that life, of which his crime had rendered him unworthy, by no other hand than that of him who gave it. He then plucked out of its sheath the dagger with which Garcia had murdered the cardinal, and which still hung by his side, and plunging it into his bosom, he fell dead by his brother's body. This dreadful catastrophe happened in 1562, when the cardinal was no more than eighteen, and Garcia fifteen years of age. The father ordered the



facts to be concealed; and all, but they from whom it could not be concealed, believed that the two brothers died of a pestilential distemper, which then raged in Florence. To give this report authenticity, both bodies were buried with great pomp, and a funeral oration was pronounced over that of Garcia. The tragedy, however, proved fatal to the mother, who was so affected with the death of her two sons, that she survived them but a few days. As to Cosmo himself, in all other respects but his family afflictions, he was the most fortunate prince of his age; and, after living in the greatest glory and happiness, he died in 1574, in the thirty-eighth year of his reign, and the fifty-fifth of his age.'

Here follows the portrait of that sage and liberal patron of the arts:

'But neither the personal glory, success, nor happiness of Cosmo, nor his fortune in war, nor his high alliances, have rendered his memory so distinguished as the prodigious encouragement he gave to the study and practice of all the fine arts, which received from him not only patronage, but perfection. In him all the fine taste, the unbounded generosity, and the discerning spirit of the Medici family, seemed to center. The immense buildings he began and completed, his incredible collections of statues, ancient and modern, paintings, jewels, plate, precious stones from all quarters of the earth, instruments of every kind, armour, and of every rarity that can be named, would be incredible, had not all travellers in Europe, of any curiosity, seen them; and did not great part of them still remain at Florence. In short, we need not fear to pronounce, that no prince of his revenue ever equalled him as a patron of learning and the arts, unless perhaps we except his ancestor the great Cosmo, the father of his country. But we are to reflect, that in the time of Cosmo, the first great duke, the arts had arrived at the highest pitch of taste, magnificence, and perfection, all which was owing to him: and, indeed, it would be not too bold to say, that he raised them higher than they had been since the Augustan age. If the benefactions of some of the caliphs of Egypt, and of Lewis XIV. towards the liberal arts, is compared to that of Cosmo, he must have the preference, not only because their power and ability exceeded his, but because true architecture, painting, and sculpture, were unknown to the Asiatic caliphs, and because all that Lewis expended did not prevent their declining from the perfection in which they were left by Cosmo.'

Cosmo the Third was no way inferior to his father in the virtues of the head and heart; but his character is so dilated by our writers, that it would exceed our limits. We shall there-

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fore confine ourselves to those particulars which respect his patronage of learning.

‘ By the great œconomy he observed in his court and palace he had amassed so much money, that he was looked upon to be the richest prince in Christendom ; but his parsimony subjected him to many affronts from the Florentines, who did not fail sometimes to reproach him with the original meanness of his family : his friends, however, excused him, on account of his being obliged to maintain a court for his son, and another for his brother, and because of the vast sums he expended upon learning and learned men. The vast encouragement he gave to the famous Magliabecchi, with the vast erudition and oddities of that extraordinary person, is well known to all Europe ; and it was through Cosmo’s interest that the learned cardinal Norris was brought out of an obscure monastery, and advanced to the purple. When young he had made a visit to the English court, in the reign of Charles II. but though he always professed a great friendship for the family of Stuart, yet we do not find that he was very liberal in contributing towards the efforts made for replacing king James on the throne of Great Britain, tho’ often applied to for that purpose by the cardinal d’Este, and the other friends of that family ; nay, by the pope himself, for whom he had so great a veneration. He affected, however, to be the head and patron of all the Roman Catholics in Great Britain ; and he exerted all his interest with foreign courts in their service. Being a complete politician, his success in this was incredible ; and it was primarily owing to him that the Papists met with such indulgences as they did, even after the accession of George I. to the crown of Great Britain. His great study was chemistry ; and his friends could not oblige him more than by sending for medicines prepared in his laboratory by himself. He entertained at his court the best physicians he could find, and they were consulted all over Europe ; and being courted by all the European princes in his time, he may be said to have been in every respect happy, but in the melancholy prospect of his son, from whom he had no hopes of issue, being the last of his family.’

This prince died in 1723, and with him the History of Florence may be said to terminate ; although our writers give a short sketch down to the present year.

From what has been quoted, we doubt not but the candid reader will pass a favourable judgment on the execution of this volume, which equals any of the preceding in style, arrangement, learning, and accuracy,

ART II. *Emilius and Sophia: or, a new System of Education: Translated from the French of J. J. Rousseau, Citizen of Geneva. By the Translator of Eloisa. 4 Vols. 12mo. Pr. 10s. sewed. Becket.*

THE right education of children from their earliest infancy, being of the utmost importance to the good of society, and the happiness of individuals, the ingenious Mr. Rousseau is tempted to take up the pen for our instruction, in a point which hath rather been agitated than discussed, rather confounded than decided by philosophers. How much he is master of the subject appears from the beautiful sketch exhibited in his *Eloisa*, of a sensible father charging himself with the tuition of his children. It has employed the thoughts of the persons most eminent in letters, and the knowledge of the human heart; nevertheless, we ought to expect nothing from this entertaining speculatist but what is original, and, indeed, our most sanguine expectations are fully answered. It is the subject only which is trite; every sentiment offered by M. Rousseau is perfectly original, and demonstrative of a singular cast of mind, a fine imagination, united with a solid judgment, and profound reflection. He takes his pupil in his first infancy, inquires into what nature prescribes, and directs all his attention to that object. We receive our education from nature, from men, or from circumstances. 'The constitutional exertion of our organs and faculties, is the education of nature (says our author;) the uses we are taught to make of that exertion, constitute the education given us by men; and in the acquisitions made by our own experience on the objects that surround us, consists our education from circumstances.' Thus the pupil is formed under three kinds of masters, generally opposite in their views. The education of nature is always out of our power; that of circumstances is seldom within our reach; and even of what belongs to men, we are possessed only in imagination; for who can flatter himself he shall have an intire command over the discourse and actions of those who attend children? Hence we perceive the difficulty of attaining the object of a right education, it being almost impossible to have an eye to every thing which may affect the tender mind and body of an infant.

Mr. Rousseau seems to think, that the education which qualifies to be a *citizen*, is in direct opposition to the education which forms the *man*. In following the dictates of nature, we contradict the institutions of society. 'Every particular society, when it is confined, and its members are well united, alienates itself from the general one of mankind. Those who would have  
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men, in the bosom of society, retain the primitive sentiments of nature, know not what they want. Ever contradicting himself, and wavering between his duty and inclination, he would neither be the *man* nor the *citizen*.' From these contradictions arises that which we all experience in ourselves: impelled one way by nature, another by custom, and forced to yield in a degree to both impulses, we take a rout in the mean direction of both, that leads us to the object of neither. Thus wavering and held in suspense, we end our days without being able to render ourselves consistent, or becoming serviceable to ourselves or to mankind.

It is ingeniously observed by Mr. Rousseau, that if we take away the contradictory motives of action from man, we remove a great obstacle to his happiness. To effect this we should have traced the progress of his passions, and watched all his minutest propensities; in a word, we should be acquainted with the natural man, unsophisticated by education, undisguised by society. 'According to the order of nature (says he) all men being equal, their common vocation is the profession of humanity; and whoever is well educated to discharge the duties of a man, cannot be badly prepared to fill up any of those offices that have a relation to him. It matters little to me, whether my pupil be designed for the army, the bar, or the pulpit. Nature has destined us to the offices of human life, antecedent to the destination of our parents concerning the part we are to act in society. To live is the profession I would teach him. When I have done with him, it is true, he will be neither a lawyer, a soldier, nor a divine. Let him first be a man; he will on occasion as soon become any thing else, that a man ought to be, as any other person whatever. Fortune may remove him from one rank to another, as she pleases, he will be always found in his place. *Occupavi te, fortuna, atque cepi: omnesque aditus tuos interclusi, ut ad me aspirare non posses.*'

'We must therefore generalize our views, and consider our pupil as man in the abstract; as exposed to all the various accidents of human life. If men were born inseparably attached to the soil of one country, if one season lasted the whole year, if individuals were incapable of changing their situation in life, the customs already established would be in some respects commendable; a child brought up to, and never removed from, one certain station, would not be exposed to the inconveniencies of another. But, considering the instability of human affairs, with that restless and bustling spirit of the age which turns every thing upside down, in every new generation; can any method of education be more absurd than that of bringing up a child, as if he were never to set his foot out of his nursery, or was to be perpetually surrounded by attendants? If the helpless creature  
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makes but one slip on the ground, or descends one step of the stairs, he is infallibly ruined. It is not enough to teach him to bear pain, he should be inured to the sense of it.'

The author then runs out into justly bitter invective against the practice of swaddling up new-born infants, and conveying them to be suckled by a nurse, destitute of all maternal natural feeling, and indeed a stranger to the softer emotions of the heart, as fully appears from her accepting another's child in exchange for her own.

There is one inconvenience, which is of itself sufficient to deter a woman of sensibility from committing her children to the care of others; and this is that of a stranger's partaking with, or alienating from her the rights of a mother; of seeing her child love another woman as well, or better than herself; of perceiving the affection it retains for its natural parent, a matter of favour, and that of its adopted one a duty: for where I find the obligations of a mother duly discharged, I certainly ought to look for the attachment of the child.

The method usually taken to remove this inconvenience, is to inspire children with a contempt for their nurses, by treating them as real servants. When their business is done, the child is taken away, or the nurse dismissed, who is afterwards so ill received that she is soon disgusted with coming to see her nursery. At the end of a year or two, the child sees and knows her no more: but his mother, who imagines herself substituted in her place, and endeavours to repair her negligence by her cruelty, is mistaken. Instead of making an affectionate son of an unnatural nurse child, she only excites his ingratitude; and teaches him one day to despise her who gave him life, as he already despises her who nursed him with her milk.

How earnestly might I insist on this point, were it not so discouraging to expatiate in vain on useful subjects! More depends on it, by much, than is generally imagined. Would you have mankind return all to their natural duties, begin with mothers of families; you will be astonished at the change this will produce. Almost every kind of depravation flows successively from this source; the moral order of things is broken; and the natural, quite subverted in our hearts: home is less cheerful and engaging; the affecting sight of a rising family no more attaches the husband, nor attracts the eyes of the stranger: the mother is less truly respectable, whose children are not about her; families are no longer places of residence; habit no longer enforces the ties of blood; there are no fathers, nor mothers, children, brethren, nor sisters; they hardly know, how they should love, each other? Each cares for no one but himself; and when home affords only a melancholy solitude, it is natural for us to seek diversion elsewhere.

‘ But should mothers again condescend to nurse their children, manners would form themselves, the sentiments of nature would revive in our hearts ; the state would be re-peopled ; this principal point, this alone would re-unite every thing. A taste for the charms of a domestic life is the best antidote against corruption of manners. The noise and bustle of children, which is generally thought troublesome, becomes hence agreeable ; it is these that render parents more necessary, more dear to each other, and strengthen the ties of conjugal affection. When a family is all lively and animated, domestic concerns afford the most delightful occupation to a woman, and the most agreeable amusement to a man. Hence, from the correction of this one abuse, will presently result a general reformation ; nature will soon re-assume all its rights. Let wives but once again become mothers, and the men will presently again become fathers and husbands.

‘ Superfluous talk ! even their disgust at the pleasures of the world will never bring them back to their duty. Wives have ceased to be mothers ; they will not, they even have no desire to, be such. Nay, tho’ they should desire it, they can hardly effect it : as at present a contrary custom is established, every one, desirous of being so, must stand in opposition to all that come near her, united in league against an example, which one party hath not set, and the other is unwilling to follow.

‘ There are indeed some young persons to be found of a good natural disposition, who, despising the tyranny of mode, and the clamours of the sex, venture to discharge with a virtuous intrepidity, the most delightful obligation nature can impose. May their number be augmented by the influence of that happiness which is destined for those who engage in so pleasing a task. I will venture, and that on the authority of the most obvious reasonings, and on observations that have never deceived me, to promise such worthy mothers, a real and constant attachment on the part of their husbands, a truly filial affection on that of their children, the esteem and respect of the public, happy delivery, speedy restoration to constant and vigorous health, and after all, the pleasure to see their daughters follow their example and commend it to others.

‘ Where there is no mother, there can be no child. The obligations incumbent on both are reciprocal, and if they are neglected on one side they will hardly be fulfilled on the other. The child should love its mother before it is sensible of it as a duty. If the voice of nature be not strengthened by habit and cultivation, it will be silenced in its infancy, and the heart will perish, if I may so express myself, before it is born. Thus the very first steps which are taken with us are foreign to nature.

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‘The obvious paths of nature are also forsaken, in a different manner, when, instead of neglecting the duties of a mother, a woman carries them to excess; when she makes an idol of her child; increases its weakness, by preventing its sense of it, and as if she could emancipate him from the laws of nature, prevents every approach of pain or distress; without thinking that, for the sake of preserving him at present from a few trifling inconveniencies, she is accumulating on his head a distant load of anxieties and misfortunes; without thinking that it is a barbarous precaution to enervate and indulge the child at the expence of the man. Thetis, says the fable, in order to render her son invulnerable, plunged him into the waters of Styx. This is an expressive and beautiful allegory. The cruel mothers I am speaking of, act directly contrary; by plunging their children in softness and effeminacy, they render them more tender and vulnerable; they lay open, as it were, their nerves to every species of afflicting sensations, to which they will certainly fall a prey, as they grow up.’

This subject Mr. Rousseau continues, expatiating on the duty incumbent on both parents to superintend, direct, and, when circumstances allow, personally to discharge the business of preceptors, monitors, and governors, carefully watching every rising passion and inclination, and strengthening the body in order to impart proportionable fortitude to the mind. He supposes *Emilius* intrusted to his care the moment he first breathes vital air; that he receives the infant charge well shaped, vigorous, and without apparent blemish; that he is himself of a proper age, in health, and possessed of the requisite abilities to conduct his pupil from the time of his birth, until, grown up to maturity, he may stand in need of no assistance; and especially, that the tutor and pupil are never to part, except by mutual consent.

Mr. Rousseau very judiciously lays great stress on this article. ‘I would (says he) even have both the governor and pupil look upon each other as inseparable, and the fortunes of each as common to both. For as soon as they regard, tho’ at a great distance, their future separation; as soon as they foresee the moment, when they are to become strangers to each other, they begin to be so already: each forms his separate views, and both taken up with the prospect of what may happen after their parting, continue together against their inclination. The pupil looks upon the tutor only as the badge and scourge of childhood; while the latter regards the former as an inconvenient burthen, of which he should be glad to be lightened: thus they sigh, in concert, for the moment in which they shall see themselves rid  
of

of each other ; and as there can be no real attachment between them, the one is as careless as the other is intractable.

‘ But when they regard themselves, as formed to spend their days together, it is of the utmost consequence to both to endear themselves to each other ; and this of itself is sufficient to create a reciprocal esteem. The pupil will not be ashamed to be conducted, in his infancy, by the friend he is to accompany, when grown up : on the other hand, the governor cannot but interest himself in the cultivation of the plant which he is to reap the fruit ; while in adding to the merit of his pupil he is laying up a fund, by which he is to profit in his old age.’

After some very sarcastic strictures on the *Æsculapian* art, and the most positive injunctions, that the physician be seldom or never called into the infant pupil, Mr. Rousseau proceeds to the proper regimen to be observed at this tender age, both with respect to the child and nurse. He requires that the latter should be healthy, temperate, and well disposed, not so much lest the child should imbibe the passions of his nurse, as be subjected to manifold inconveniences and dangers from her vicious humour. Her diet should be chiefly vegetable, which affords a better chyle, and greater abundance of good milk than animal food. Children nourished with animal aliment, are, in our author’s opinion, more subject to the gripes and worms than others. ‘ Nor is this to be wondered at, since animal substances, when putrefied, are covered with worms, in a manner never experienced in the substance of vegetables. Now, the milk, as it is prepared in the animal body, becomes a vegetable substance ; as may be demonstrated by analization ; it turns readily by acids, and so far from affording the least appearance of a volatile alkali, as animal substances do, it yields, like plants, an essential neutral salt.

‘ The milk of those women who live chiefly on vegetables, is more sweet and salutary than that of carnivorous females. Formed out of substances of a similar nature, it keeps longer, as it is less subject to putrefaction. And with respect to its quantity, every one knows that pulse and vegetables increase the quantity of blood more than meat ; and why not therefore that of the milk ? I cannot believe that a child, who is not weaned too soon, or should be weaned only with vegetable nutriment, and whose nurse also should live entirely on vegetables, would ever be subject to worms.

‘ Vegetable aliment may possibly make the milk more apt to turn sour ; but I am very far from regarding sour milk as unwholesome nutriment. There are people in some countries who have no other, and yet are in good health : the whole apparatus of absorbent alkali is, to me, indeed, a piece of quackery.

‘ There

‘ There are some constitutions with which milk does not at all agree ; nor will any absorbent reconcile it to the stomach, while others digest it very well without absorbents. Much inconvenience has been apprehended from the milk’s turning to curds : this is an idle apprehension, because it is well known the milk always curdles in the stomach. Hence it is that it becomes an aliment solid enough to nourish infants and other animals ; whereas, if it remained fluid, it would pass off, and afford them no nourishment at all.

‘ We may cook up milk in what form soever we please ; mix it with a thousand absorbents, it will be all to no purpose ; whoever takes milk into the stomach will infallibly digest cheese. The stomach, indeed, is particularly calculated to curdle milk ; it is in the stomach of a calf we find the rennet.’

An intire reformation of the kitchen is enjoined, all high seasoning is prohibited, and the vegetable diet is ordered to be brought smoaking to table in all its natural simplicity. Instead of squeezing the unhappy infants in bindings, rollers, and stay-bands, it is recommended to cover them only with light blankets ; and instead of enervating the body by too much heat, frequently to expose it freely to the surrounding atmosphere, which serves to brace up the tender fibres, and harden the constitution. Immediately after birth let the child be plunged in moderately warm water, to be cooled by degrees as the infant gathers strength, until, in the issue, he familiarizes himself to the extremity of freezing water ; but the diminution of warmth must be slow and gradual, to be adjusted, for the greater safety, by a thermometer. As he approaches to maturity, he ought to be accustomed to all the different degrees of cold and heat, in order to become insensible to the changes in the temperature of the atmosphere. The subsequent reflections elucidate Mr. Rousseau’s system, and evince the philosopher.

‘ The education of a man commences at his birth : before he can speak, before he can understand he is already instructed. Experience is the forerunner of precept ; the moment he knows the features of his nurse, he may be said to have acquired considerable knowledge. Trace the progress of the most ignorant of mortals, from his birth to the present hour, and you will be astonished at the knowledge he has acquired. If we divide all human science into two parts, the one consisting of that which is common to all men, and the other of what is peculiar to the learned, the latter will appear insignificant and trifling in comparison with the other. But we think nothing of general acquisitions, because they are made insensibly, and even before we arrive at the age of reason ; knowledge becomes conspicuous only in its difference on comparison ; just as in  
working



Working algebraic equations, common quantities are struck out and stand for nothing.

Even brutes themselves have their acquirements. They have organs of sense, and must learn to make use of them: they have wants which they must learn to provide for; they must learn to swim, to walk, and to fly. Quadrupeds are not incapacitated to walk merely because their legs are able to support them: as soon as they are brought forth, the first essays they make are very hobbling and uncertain. A singing bird, escaped from the cage in which it was bred, will not know how to fly, because it has never flown. Sensible and animated beings owe every thing to instruction. If trees and plants had a progressive loco-motion, they must have been endued with senses, and have acquired knowledge, otherwise their species would have been soon extinct.

The first sensations of children are those which are merely affecting; they perceive nothing for some time but pleasure and pain. Being unable to walk about, or lay hold of any thing, they require a good deal of time to form to themselves by degrees, those representative sensations, which make objects appear to have an external existence. In the mean time, and while such objects are extending themselves; retreating, as it were, from the eye, and assuming forms and dimensions, the return of the affecting sensations begins to submit to the influence of habit.

Next he insists upon the necessity of preventing the child from acquiring habits of any kind, or imbibing prejudices. He would have him familiarized to all sorts of objects that strike the eye, or any other of the organs of sense. In a state of infancy, while the memory and imagination are yet inactive, a child is attentive to nothing but what actually affects his senses with pain or pleasure. His sensations being thus the original materials of his ideas, to regulate the formation of those ideas agreeable to the order of things, is to prepare his memory to present them, hereafter, in the same order, to his understanding. We must begin with shewing the connection between the objects and the sensations, and gratify his curiosity in handling whatever he sees, a particular which it is unnecessary to recommend to fond mothers, who too frequently indulge children in playing with knives, scissars, china, and glass; these glittering objects chiefly engaging their attention. We rather agree with the sage Mr. Locke, who is for denying children whatever they earnestly desire, in order to accustom them to disappointment, to obedience, and the government of their passions.

The observations made on the cries and gestures of children, which Mr. Rousseau calls the language of nature, are extremely

pretty; but we are particularly pleased with that moral sense of right and wrong, which he discovers implanted by the hand of nature in the minds of infants. His remarks on, and directions for the right management of the natural proneness of children to passion and anger, equally deserve our applause. He advises they should, by all means, be kept out of the company of teizing servants, as constant resentment is as injurious to the body as to the disposition of the mind.

‘The Abbé de St. Pierre calls men great children; we may with equal propriety give a turn to the expression, and call children little men. These propositions are true, as maxims; tho’ as principles they require explanation: but when Hobbes calls a vicious man a robust child, he is guilty of an absolute contradiction. All vice takes its rise from weakness: an infant is vicious only because he is weak; give him power and you make him good; an all-powerful Being could never do any ill. Of all the attributes ascribed to an omnipotent Deity, that of goodness appears to be the most essential to his existence. We cannot conceive him to exist without it. Among all the people who entertained the Manichean notions of two principles, the evil one was constantly supposed inferior to the good; without which their whole system had been to the last degree absurd.

‘Reason only teaches us to know good from evil. Conscience, which excites us to love the one and hate the other, altho’ independent on reason, cannot discover one from the other without it. Before we come to be capable of reasoning, we do good and ill without knowing it: and there is no morality in our actions, tho’ there may, and frequently is, in our sentiments concerning the actions of others relative to us. A child will often put things into disorder, will break every thing it comes near, will grasp a sparrow, as it would a stone, and kill it, without knowing what it is doing. And why? A philosopher will presently account for it, from the vices inherent in our nature; the pride, the thirst of power, the self-love, and the wickedness of man: a sense of its weakness, he will add, makes the child eager to perform actions of strength, and to experience its own power. But, in answer to this, look upon that infirm and decayed old man, brought back by the revolutions of human life to the weakness of infancy: he not only remains peaceable and quiet in himself, but is desirous every thing about him should be so too. The least change of situation is troublesome to him, and he is pleased with an universal calm. How should the same imbecillity joined with the same passions, produce such different effects in the two ages, if the original cause were not changed? And where are we to seek for this diversity of causes, unless in the physical constitution of the two individuals? The active principle,

principle, common to both, expands and unfolds itself in one, and contracts and closes itself in the other : in the one it tends to form, in the other to destroy, the man ; in the one it tends to life, and in the other to death. The drooping activity of the vital principal is concentrated in the heart of age ; in that of infancy it overflows and diffuses itself : in the excess of its vivacity, a child seems to have life enough to animate every thing around it. Whether it makes or mairs, it is all one to a child, provided the situation of things be changed ; as every change necessarily implies action. If it seem to have a propensity to destroy things, it is not from a vicious principle ; but because the action, necessary to make or compose any thing, is tedious and slow, whereas that of spoiling and breaking things to pieces, being quicker, agrees better with its natural alertness and vivacity.

At the same time, however, that the author of nature hath given to children this active principle, he hath taken care to prevent its being hurtful, by giving them as little strength in proportion to indulge it. But no sooner are they misled to conceive the persons about them as instruments which they themselves are to put in action, than they make use of them to assist their weakness in pursuing their inclinations. Hence it is they become importunate, tyrannical, imperious, mischievous and intractable ; a progress that doth not arise from a natural spirit of domineering, but is the effect of wrong education : for it requires no great experience to perceive how agreeable it is to act by means of others, and to have occasion only to speak in order to put the world in motion.

As it grows up, a child acquires strength, and becomes less active and restless ; it contracts its powers more within itself. The body and soul, if I may so say, keep each other in equilibrium ; and nature requires no greater quantity of motion than is necessary to our preservation. But the desire of command doth not cease with the motives that gave rise to it : the notion of superiority is flattering to self-love, and is increased by habit : thus caprice succeeds to necessity, and the force of prejudice and opinion takes root in the mind.

The principle once known, we see clearly the track, wherein we begin to deviate from nature : let us enquire then, what must be done, in order to prevent our going astray. So far from being endued with superfluous abilities, children have at first hardly sufficient for the purposes nature requires ; it is requisite therefore to leave them at full liberty to employ those she hath given them, and which they cannot abuse.

Children should be assisted and supplied in their deficiencies ; but this aid should be confined to real utility, without indulging



their caprice or unreasonable humours. The author would seem to contradict what he observed before ; but he alludes to different objects, which solves the difficulty. The meaning of their language and signs ought to be carefully studied, in order to distinguish between natural inclination and froward humour. A nurse must not be too solicitous about the tears of her infant, which are frequently salutary, and shed without violent crying and straining, always harmless. Long fits of crying, when sensation is not affected, proceeds from habit and obstinacy, which is only to be cured by neglect.

‘ When they are possessed of these fits of caprice and obstinacy, a certain way to quiet them is, to divert their attention by some agreeable and striking object, that may make them forget their motive for crying. Most nurses excel in practising this expedient ; and, if artfully managed, it is very useful : but it is of the utmost consequence that the child should not perceive this intention of diverting him, but that he should imagine we are amusing ourselves without thinking of him : in this respect, however, all nurses are very inexpert, and perversely do a right thing the wrong way.

‘ Children are in general weaned too early. The proper season is indicated by the cutting of their teeth, an operation which is usually very sharp and painful. At this time, by a mechanical instinct, they carry every thing, which is put into their hands, up to their mouths. In order to facilitate this task, therefore, the child is usually provided with a coral, or other hard body, to rub against its gums. I am of opinion, however, this doth not answer the end proposed. The rubbing of hard bodies in this case against the gums, so far from softening, must make them hard and callous ; rendering the teeth still more difficult to cut, and the pain more acute and lasting. Let us follow the traces of instinct. We don’t see the young of the canine species, in cutting their teeth, ever gnaw flints, iron, or bones ; but always wood, leather, rags, or other soft substances, which tear to pieces, or yield to the impression of their teeth.

‘ But simplicity is banished from every thing, even from our treatment of the most simple of animals, an helpless infant. It must have bells of silver and gold, and corals of all sorts and prices. What an useless and destructive apparatus ! I would have nothing of all this. No bells, no corals, for my child ; but little natural twigs taken from the tree, with their leaves and fruit, the dried heads of poppies, in which it might hear the seeds rattle, a stick of liquorish which it might suck and chew ; these would amuse it as well as any such magnificent toys, and would not use it to the luxurious parade of wealth or distinction.’

Mr.

Mr. Rousseau justly, in our opinion, condemns the use of flour puddings, and substitutes in their room puddings of well fermented and baked bread, or panada. He recommends the chewing of a crust of bread, as not only nutritive but assisting in cutting the teeth. With respect to speech, Mr. Rousseau blames the habit of teaching children words too early, which he thinks gives a wrong cast to the organs, advises they may be suffered to catch language by imitation, and to speak correctly, by expressing ourselves properly before them.

‘Children (says he) who are pressed too much to speak, have neither time allowed them to learn to pronounce distinctly what they say, nor to comprehend perfectly what they hear: whereas, if left to themselves, they would begin to practise upon words of the most easy pronunciation, annexing to them some signification, which they would make understood by their gestures; they would give you their own words before they received yours, and make use of the latter only as they should understand them: for not being pressed to it, they would first observe the sense you yourself should give them, which, when they were certain of, they would adopt them accordingly.

‘But the greatest evil, attending this precipitation, is not that our first discourse to children, and the first language they speak, are to them, void of meaning; but that, with respect to them, they convey a meaning different from ours, without our knowing it, or being able to find it out; so that, in sometimes appearing to answer us very pertinently, they speak without having understood us, and without our understanding them. It is at such equivocal expressions we are sometimes so much surprised, when we annex ideas to their words to which they themselves are strangers. This inattention, on our part, to the true sense that words conveys to children, appears to be the grand cause of the first errors they fall into, and which, even after they are undeceived, continue to influence their turn of mind, during the rest of their lives. I shall have more than one occasion, in the following sheets, to illustrate this by examples.

‘The vocabulary of a child, therefore, should be as confined as possible. It is a very great inconvenience for him to have more words than ideas, to know how to talk about things of which he is yet incapable of thinking. I imagine one reason, why persons who live in the country have generally more clear understandings than those who reside in town, is, that their dictionary is less extensive. They have few ideas, but they compare, and reason on them very justly.

‘In the first developement of the several organs and faculties of a child, they nearly accompany each other. He begins to

talk, to eat, to walk almost at the same time. This may be properly called the first epoch of human life. Before this period, he is little better than he was in the womb of his mother; he has no sentiments, no ideas, nay hardly any sensations; he is even insensible of his own existence:

*Vivit, et est vitæ nescius ipse suæ.*

In the course of the first book, Mr. Rousseau has conducted the infant through the first period, laid down a variety of judicious directions in the management of sucklings, and discussed divers points of philosophy, which at the same time prove original genius, and deep penetration. He has advanced several controvertible opinions; but, on the whole, appears to have closely studied human nature in its pure simplicity. The second period of infancy, when a child begins to express his feelings in articulate sounds, forms the subject of the second book.

‘If Emilius (says he) should get a fall, a bump on his forehead, make his nose bleed, or cut his fingers; instead of running to him with an air of apprehension and danger, I would remain quite still, at least for some time. The mischief is done, and there is a necessity for his bearing the pain of it; my oversolicitude would only serve to frighten him the more, and increase his sensibility. In fact, it is less the pain than the fright which affects children on these occasions. I would spare him, at least, the anxiety of the latter; for he will certainly judge of his misfortune in a great degree as I do. If he sees me alarmed, run eagerly to his relief, console and pity him, he will think himself undone: but if he sees me apparently indifferent, and make light of it, he will soon make as light of it himself, and think himself cured, as soon as the smart is over. It is at this age children acquire their first principles of courage; and, by being inured to slight inconveniencies, learn by degrees to support greater.

‘So far also from being anxious to prevent Emilius from cutting or hurting himself, I should be very sorry if this did not sometimes happen; and that he should grow up without feeling pain. The first thing we ought to learn, and that which is of the greatest consequence for us to know, is to suffer. It seems as if children were formed little and feeble only to learn this important lesson without danger. If they fall down, or run against any thing, they neither break a leg nor an arm: if they wound themselves with any sharp instrument, the wound is hardly ever fatal, or very deep.’

To teach a child to walk is absurd, and often prejudicial; as soon as nature has given sufficient strength, he will imitate his nurse, and supply his own wants by moving towards those objects  
which



which he desires. They ought to be indulged in every reasonable, harmless enjoyment, and made as little sensible of restraint as possible. He disapproves of Mr. Locke's method of reasoning with children, which he thinks is beginning where we ought to end. Treat your pupil according to his years is the maxim of the sage Rousseau. Put him at first into his place, and keep him there so strictly, that he may never afterwards be tempted to exceed its limits: by which means he will have learnt one of the most important lessons of prudence, before he is acquainted with the meaning of the word. Instead of commanding him to do any thing, let him only understand that he is weak, and you are strong, and he will feel on his aspiring crest the hard yoke of necessity, which is sufficient to enjoin compliance. When you grant, let it be cheerfully; when you deny, do it with reluctance, but let the *no* be irrevocable, and a brazen wall, against which he may play all his batteries to no purpose. Thus will he become patient, equal, resigned, and obedient.

Mr. Rousseau, for the strongest reasons, prohibits the use of such stimulations to virtue and glory, as emulation, pride, fear, and those other passions which serve only to corrupt the soul. The first part of education is purely negative; it consists neither in teaching virtue nor truth, but in guarding the heart from vice, and the mind from error. Take the road directly opposite to what is commonly practised, and you will almost always be in the right. Our author is aware of the difficulties consequent on such education, while the pupil is daily exposed to the force of depraved example; but he insists their manners are more corrupted by false precepts, than even by the most vicious examples; a position to which we can by no means accede. The subsequent extract will convey a favourable opinion of the ingenious author's good sense, and perfect acquaintance with his subject.

'The first obligations we lie under, respect ourselves: our primary sentiments centre in our own existence; all our natural emotions, at first, relating to self-preservation. Hence, our first sense of justice arises not from what we owe to others, but from what is due from them to us; a circumstance which manifests another blunder in the common methods of education; wherein, by talking to children of their duties instead of their claims, we begin by telling them the reverse of what we ought to do, by endeavouring to inculcate what they cannot understand, and of course that in which they cannot be interested. If I had, therefore, the direction of one of those children just spoken of, I should say to myself, a child strives not so much to gain the mastery over persons as over things; and he will

soon learn from experience to respect those of the former who are superior to him in strength and years, whereas the latter cannot stand up in defence of themselves. The first notion to be given such a child is less that of liberty than of property; and in order to give him that idea, it is necessary he should become the proprietor of something. To tell him of his cloaths, his furniture and his play things, is saying nothing; because altho' such things are at his disposal, yet he knows not how, or why, he is possessed of them. To tell him they are his, because they are given to him, is to just as little purpose; for, in order to give them to him somebody must have a prior right to them; and it is the principle of property itself which we want to explain to him. Add to this, that a gift betokens a convention or agreement between the parties, and a child cannot be made to comprehend the nature of a convention. I beg my readers will remark that, in this example, as well as in a thousand others, we might fancy ourselves giving excellent instructions to children, while at the same time, we were only filling their heads with words that conveyed no meaning.

It is our business to recur to the origin and foundation of property; for thence our first ideas thereof should arise. My pupil, living in the country, has of course acquired some little notion of husbandry; to this end he wanted only observation and leisure, both which he possessed. It is natural to people of all ages, and more particularly to children, to wish to shew signs of their power and activity, and to exert themselves in the imitation, creation and production of things. Emilius has not twice seen the gardener sow, and raise beans and pease, and he has already conceived a strong desire to become a gardener.

Agreeable to the principles already established, I oppose not his inclination; on the contrary, I encourage him in it, second his design, and work along with him, not merely to please him, but myself; at least I make him think so. Thus am I become a gardener's labourer, and, as my pupil wants strength to handle the spade, am contented to turn up the soil for him. He takes possession of it by planting a bean; a possession certainly as sacred and respectable as Nunes Balbao took of South America, in the name of the king of Spain, by planting his standard on the coast of the South Sea.

We come every day to water our beans, and see them with great pleasure come out of the ground. At the same time, I increase the satisfaction of my pupil by informing him that this little spot belongs to him; explaining the nature of his property therein, by representing to him that he hath spent his time, his trouble, and in short employed his whole person in the cultivation; that he has as much right to reclaim the pro-  
duce

duce thereof from any person whatever, as to wrest his arm out of the hands of any one who would retain it against his consent.

‘ Having thus made him sensible of his right to the produce of his labour, he comes on a fine day, as usual, to water his rising plants ; when, behold, his beans are all torn up by the roots, the ground turned up, and the place hardly to be known. What a sight ! what cause of affliction is here ! His bosom swells with grief and indignation. Alas ! he cries, what is become of my labour and pains, the fruit of all my toil and industry ? Who hath deprived me of my property ? Who hath taken away my beans ? Thus, venting his exclamations at his first sense of injustice, he sheds a flood of tears, and fills the air with his cries and complaints. In the mean time, I take part in his distress, and endeavour to find out the author of the mischief. This is found to be the gardener, who is immediately sent for.

‘ Here again is poor *Emilius* deceived in his expectations ; the gardener, understanding our complaint, begins to complain louder than we. So ! gentlemen, it is you I find that have destroyed my fine melons with your pretended gardening. Did you not know that I had sown some choice *Maltese* melon-seed on that very spot, which you dug up in order to plant your worthless beans ? Yes,——the seeds were given me as a curiosity, and I was in hopes to regale you daintily with the fruit when it became ripe. But you have destroyed the plants just peeping out of the ground, and have not only done me an irreparable injury, but have deprived yourselves of the pleasure of tasting the most exquisite melons in the world.

‘ *Rousseau*. Forgive us, honest *Robert* ; we did not know that you had bestowed your toil and pains on that spot. I see that we have been to blame, in spoiling your work : but we will send for some other seed, to supply the place of that we have dug up ; and will take care, when we go digging again, that nobody hath been at work there before us.

‘ *Robert*. Then you may throw aside your tools, gentlemen ; for there is no ground lies here uncultivated. For my part, I labour on the soil my father improved before me ; and my neighbours do the same ; so that all the land you see, has been occupied long ago.

‘ *Emilius*. Then, there must be a good deal of melon-seed destroyed, Mr. *Robert*.

‘ *Robert*. Excuse me there, young gentleman : we do not not often meet with such wild little gardeners as you. With us, nobody meddles with another’s garden ; but has a regard to the fruits of his labour, in order to secure those of his own.

‘ *Emilius*. Well, but what must I do ? I have no garden.

‘ *Robert*.



‘ *Robert.* That’s nothing to me. I assure you, if you spoil mine, you shall walk in it no more : for, take notice, I will not throw my time and labour away.

‘ *Rousseau.* No, that would be unreasonable ; but cannot we somehow accommodate this matter ? What, if our friend Robert was to allot us a corner of his garden to ourselves, on condition of sharing with us in the produce of it.

‘ *Robert.* That I will do, without conditions : but, remember that I shall dig up your beans if you meddle with my melons.’

Mr. Rousseau is for instructing his pupil in the principles of perfect liberty, in order to render his mind candid, open, liberal, and ingenuous. In this case all motives for deceiving you are taken away, and he will make you privy to his actions, the same as his little play-fellows. Without doubt, to secure the friendship of children is the strongest tie on their obedience, as the heart co-operates with the understanding, and their inclination leads to what their reason dictates. What our author observes on teaching children the necessity of fulfilling their engagements, avoiding equivocation and duplicity, is rational, but peculiar in the mode ; nor is the method proposed to impress the tender understanding with the ideas of truth, right, property, and charity, less sensible and novel.

Our philosopher lays it down as a general and certain observation, that the most prating forward children turn out men of the weakest capacity ; and his reason is ingenious. At an age when we have yet acquired no true ideas, all difference between a child of genius, and one that has none, is, that the latter admits only of false ideas of things, while the former, meeting with none but such, refuses to admit any : both therefore appear equally dull, the one because he has no capacity for the comprehension of things, and the other because the representation of things are not adapted to his capacity. We should therefore not judge too precipitately, either in favour or to the prejudice of children ; but let nature act for some time, before we substitute ourselves in her place, lest we counteract her operations. Mr. Rousseau considers the great facility, with which some children learn every thing, as an unfavourable prognostic of their future judgment. The delicate texture of their brain reflects, like a mirror, every object presented to them ; but nothing penetrates the substance, or remains behind.

‘ A child retains the words, but the ideas accompanying them are reflected back again ; those who hear him repeat, may understand what he means ; but he himself knows nothing of the matter.

‘ Although the memory and judgment are two faculties essentially different ; yet the one cannot unfold itself without the other.

other. Before a child arrives at years of understanding, he entertains not the ideas, but simply the images, or things ; the difference between which consists in that, such images are only the direct paintings of perceptible objects, and ideas are the notions of such objects determined by their respective relations to each other. A single image may subsist in the mind that is sensible of it ; but every idea necessarily supposes the concomitance of others. To simple imagination, or the mere formation of images, nothing more is necessary than to have seen objects ; but to conceive any thing about their existence, or to form ideas of them, it is required that we should be able to compare them. Our sensations are merely passive, whereas our perceptions, or the ideas formed in consequence of those sensations, arise from an active principle capable of judging of them. This will be hereafter demonstrated.

‘ I say, therefore, that children, being incapable of forming a judgment of things, have no real memory. They retain, it is true, sounds, figures, and sensations, but seldom ideas, and still more seldom the connections between them. In objecting, to what I advance, that children may be taught geometrical elements, this instance may be supposed to make against me ; on the contrary, however, it makes for me. It may be shewn that, so far are they from being capable of reasoning of themselves, they are incapable of retaining the arguments of others ; for trace these little geometricians in the solving any problem, and you will see they retain only the exact impression of the figure and the terms of the demonstration. On the least unforeseen objection, they are quite at a loss ; vary the figure, and they are totally disconcerted ; all their knowledge lies clearly in their sensations, and has not penetrated into the understanding. Their memory itself, however retentive, is as little perfect as their other faculties ; as they are almost always obliged to learn, when they are grown up, the meaning of the words they got by rote in their childhood.

‘ I am far, however, from thinking that children are capable of no kind of reasoning. On the contrary, I observe that they reason very well as to things they are acquainted with, and which regard their present and obvious interest. But it is in the depth of their knowledge we deceive ourselves, in attributing to them what they have not, and setting them to reason about things they cannot comprehend. We are still farther deceived, in wanting to render them attentive to such considerations, as cannot in any degree affect them, such as their future interest, their happiness when they come to be men, the esteem in which they will be held when grown up, and so forth ; all which pleas, when made use of to beings void of all foresight, absolutely signify

nify nothing, nor can serve to any good purpose. Now all the studies, imposed on these poor unfortunates, tend to such objects, as are entirely foreign to their minds. Judge then of the attention they are like to bestow on them.'

Our author condemns the teaching children languages at an early period, and questions much whether any child, prodigies excepted, is capable of learning two languages before the age of twelve or thirteen, in such a manner as in varying the signs not to diversify the modification of the ideas they represent, and give the thoughts a tincture of the different idioms. The study of history, geography, chronology, &c. in the early period of childhood, is also reproved upon such grounds, as must be allowed plausible at least, if not convincing. *Emilius* is forbid learning any thing by heart, not even the Fables of Fontaine, so much admired for their simplicity.

'How is it possible (says he) men can be so blind as to call fables the moral lectures for children, without reflecting that the apologue, in amusing, only deceives them; and that seduced by the charms of falsehood, the truth couched underneath it escapes their notice? Yet so it is; and the means which are thus taken to render instruction agreeable prevents their profiting by it. Fables may instruct grown persons, but the naked truth should ever be presented to children: for if we once spread over it a veil, they will not take the trouble to draw it aside, in order to look at it.'

We think, however, the examination of the fable, which he instances, rather puerile and captious.

The admonitions to the pupil are apparently whimsical, but they are founded on reason. 'Instruct without precepts, and do every thing in the way of education by doing nothing. You will never form sensible men, unless you begin by making playful children.' This was the method of education among the Spartans; instead of tying down their sons to their books, they were taught to look sharp out for their dinner; yet the keenness of their repartees, their constancy, virtue, and bravery, are universally acknowledged. There is a vein of genuine humour in many of the little narratives interspersed by way of elucidation. That, in particular, of the expedition made by the forward child, whose petulance and obstinacy his tutor was determined to conquer, would make a distinguished scene in one of our best comedies.

To Mr. Rousseau's physical regimen we have many objections. He supposes that by habit the human constitution can be brought to endure any thing. For this reason children ought to be permitted, even when they are dissolved in sweat to drink the coldest water, or sit and lie down in damp, wet places: now



we will venture to affirm, that no habit whatever can prevent such practices from becoming fatal in certain circumstances. Mr. Rousseau proposes a variety of nocturnal entertainments to divert those impressions of dread, which darkness never fails to make on the minds of children.

‘ The night continually strikes a terror into men as well as brute animals. Reason or knowledge, wisdom or courage, deliver few persons from paying this tribute to darkness. I have seen casuists, free-thinkers, philosophers, and even soldiers, whom nothing could daunt by day, tremble by night, like women, at the rustling of the leaves of a tree. This timidity is usually attributed to the idle tales told us when young, by our nurses. This, however, is a mistake ; it is founded in nature ; the cause of it being the same as that which makes deaf people mistrustful, and the vulgar superstitious ; that is our ignorance of the things that surround us, and of what is passing about us. Being accustomed to perceive objects at a distance, and to anticipate their impressions, how can I help supposing, when I no longer see any thing of such objects, that there may be a thousand hurtful things in motion around me, from which I cannot guard myself ? It is to no purpose that I am convinced of my security in the place where I am ; I can never be so fully persuaded, as if I had ocular proof of it : I have, therefore, always a motive for fear in the night, which I should not have in the day time. I know, it is true, that in general another body cannot act against mine, without giving me notice of its approach by some noise ; for this reason it is that in the dark the ear is always listening. At the least noise, that I cannot immediately account for, the interest I take in my own preservation, makes me directly suppose every thing which tends to make me be on my guard ; and, of course, every thing that tends to increase my fears.

‘ Is every thing silent around me ? I am not the more tranquil on that score ; for after all, it is possible for me to be surprized without noise. It is necessary for me, therefore, to conceive every thing about me to be in the state it was before, to conceive them to be as they ought still to exist, and that I see what I actually do not. — Being thus reduced to bring imagination into play, I soon lose the mastery of it ; but the method I take to encourage myself serves only to alarm me the more. If I hear a noise, I am alarmed for fear of robbers ; if all is in profound silence, the imagination is haunted with spectres and phantoms : that vigilance which self-preservation inspires, excites only suggestions of fear. Every thing that tends to give me encouragement depends on my reason ; whereas instinct, more powerful, speaks in a different strain. To what end, therefore, should we reflect that we have no cause to fear, when in that case we have also nothing to do ? ‘ The

‘ The cause of the evil being found, it sufficiently indicates the remedy. Habit, in every thing, destroys the effects of imagination : these are excited only by the novelty of the object. The imagination is never employed on those which are familiar to us ; these affect only the memory ; and hence we see the reason of the axiom, *Ab assuetis non fit passio* ; for the passions are lighted up only at the fire of the imagination. Never argue, therefore, with those whom you are desirous to cure of the fear of being in the dark ; but entice them often into it ; and be assured that all the philosophical arguments in the world will be of less avail than that practice. A bricklayer, or a tyler, is never made giddy by looking down from the roofs of houses ; nor do we see those who are accustomed to go about in the obscurity of the night, under any terrors on that score.’

Here the author runs into a beautiful digression, concerning the connection between the senses and the means of supplying a defect in one by another. Mr. Rousseau is never so pleasing as when he indulges his genius in those extravagations, arising from the luxuriance of a fine imagination.

From this excursion he returns to his subject, and advises that his pupil should be accustomed to go barefoot ; proceeding from thence to his manual exercises, all of which are directed with exquisite judgment.

Thus far we have pursued our philosopher, who has hitherto advanced nothing which could merit the severe censure passed on this admirable performance, and the indignity, and even cruelty, with which the sage author is treated, in being obliged to fly his native country. He has broached, indeed, many curious paradoxes, and in his system condemned the best established maxims in the education of children ; but all the speculations in the first volume must be confessed to be harmless, if not useful.

In the ensuing Number we shall proceed to examine the political, religious, and moral positions contained in the remaining volumes, which have incurred the ignominy of being burnt by the hands of the common hangman.

ART. III. *The Life of Richard Nash, of Bath, Esq; Extracted principally from his original Papers. 8vo. Pr. 4s. Newbery.*

**T**HERE is something in the manner in which these Memoirs are written, that convinces us the author's talents are equal to a greater subject. He has contrived to render his narration amusing, with the aid of a few interesting circumstances ;

circumstances; to give his hero a degree of importance, without painting a feature in his character to engage our esteem; and to make folly, dissipation, and profusion, appear not only venial, but in some measure amiable.

We cannot, however, but take pity on a writer of genius, thus tortured to give substance to inanity, straining to describe the gaudy hue of a butterfly, the glittering tinsel of a beau, the sentiments of a man devoid of all reflection, and the principles of an idler, whose walk of life never transgressed the eternal circle of gallantry, gambling, and the insipid round of fashionable dissipation. It is not our design to rake up the ashes of the dead, or to asperse the memory of a gentleman, whose friends, we apprehend, would regard it as the best compliment, that he should for ever be forgot; but we think it no injustice to the writer to consider him as a satyrical, who holds up the mirror of folly to the present generation.

As most of the anecdotes and *bons mots*, recorded of this king of straw, are to be found in the periodical papers, we shall content ourselves with extracting the history of Miss Sylvia S—, as a specimen of the author's talents, because we consider it as the most instructive and amusing passage in a book, swelled out with a variety of matter foreign to the subject.

‘ Miss Sylvia S— was descended from one of the best families in the kingdom, and was left a large fortune upon her sister's decease. She had early in life been introduced into the best company, and contracted a passion for elegance and expence. It is usual to make the heroine of a story very witty, and very beautiful, and such circumstances are so surely expected, that they are scarce attended to. But whatever the finest poet could conceive of wit, or the most celebrated painter imagine of beauty, were excelled in the perfections of this young lady. Her superiority in both was allowed by all, who either heard, or had seen her. She was naturally gay, generous to a fault, good-natured to the highest degree, affable in conversation, and some of her letters, and other writings, as well in verse as prose, would have shone amongst those of the most celebrated wits of this, or any other age, had they been published.

‘ But these great qualifications were marked by another, which lessened the value of them all. She was imprudent! But let it not be imagined, that her reputation or honour suffered by her imprudence; I only mean, she had no knowledge of the use of money, she relieved distress, by putting herself into the circumstances of the object whose wants she supplied.

‘ She was arrived at the age of nineteen, when the croud of  
her



her lovers, and the continual repetition of new flattery, had taught her to think she could never be forsaken, and never poor. Young ladies are apt to expect a certainty of success, from a number of lovers; and yet I have seldom seen a girl courted by an hundred lovers, that found an husband in any. Before the choice is fixed, she has either lost her reputation, or her good sense; and the loss of either is sufficient to consign her to perpetual virginity.

‘Among the number of this young lady’s lovers was the celebrated S—, who, at that time, went by the name of *the good-natured man*. This gentleman, with talents that might have done honour to humanity, suffered himself to fall at length into the lowest state of debasement. He followed the dictates of every newest passion, his love, his pity, his generosity, and even his friendships were all in excess; he was unable to make head against any of his sensations or desires, but they were in general worthy wishes and desires; for he was constitutionally virtuous. This gentleman, who at last died in a goal, was at that time this lady’s envied favourite.

‘It is probable that he, thoughtless creature, had no other prospect from this amour, but that of passing the present moments agreeably. He only courted dissipation, but the lady’s thoughts were fixed on happiness. At length, however, his debts amounting to a considerable sum, he was arrested, and thrown into prison. He endeavoured at first to conceal his situation from his beautiful mistress; but she soon came to a knowledge of his distress, and took a fatal resolution of freeing him from confinement by discharging all the demands of his creditors.

‘Mr. Nash was at that time in London, and represented to the thoughtless young lady, that such a measure would effectually ruin both; that so warm a concern for the interests of Mr. S—, would in the first place quite impair her fortune, in the eyes of our sex; and what was worse, lessen her reputation in those of her own. He added, that thus bringing Mr. S— from prison, would be only a temporary relief: that a mind so generous as his, would become bankrupt under the load of gratitude; and instead of improving in friendship or affection, he would only study to avoid a creditor he could never repay; that tho’ small favours produce good-will, great ones destroy friendship. These admonitions however were disregarded, and she too late found the prudence and truth of her adviser. In short, her fortune was by this means exhausted, and, with all her attractions, she found her acquaintance began to disesteem her, in proportion as she became poor.

‘In this situation she accepted Mr. Nash’s invitation of returning

turning to Bath; he promised to introduce her to the best company there, and he was assured that her merit would do the rest; upon her very first appearance, ladies of the highest distinction courted her friendship and esteem; but a settled melancholy had taken possession of her mind, and no amusements that they could propose were sufficient to divert it. Yet still, as if from habit, she followed the crowd in its levities, and frequented those places, where all persons endeavour to forget themselves in the bustle of ceremony and shew.

Her beauty, her simplicity, and her unguarded situation, soon drew the attention of a designing wretch, who at that time kept one of the rooms at Bath, and who thought, that this lady's merit, properly managed, might turn to good account. This woman's name was dame Lindsey, a creature who, though vicious, was in appearance sanctified; and though designing, had some wit and humour. She began by the humblest assiduity to ingratiate herself with miss S—; shewed, that she could be amusing as a companion, and by frequent offers of money, proved, that she could be useful as a friend. Thus by degrees she gained an entire ascendant over this poor, thoughtless deserted girl; and in less than one year, namely about 1727, Miss S—, without ever transgressing the laws of virtue, had entirely lost her reputation. Whenever a person was wanting to make up a party for play at dame Lindsey's, Sylvia, as she was then familiarly called, was sent for, and was obliged to suffer all those slights, which the rich but too often let fall upon their inferiors in point of fortune.

In most, even the greatest minds, the heart at last becomes level with the meanest of its condition: but in this charming girl, it struggled hard with adversity, and yielded to every encroachment of contempt with sullen reluctance.

‘But tho’ in the course of three years she was in the very eye of public inspection, yet Mr. Wood the architect, avers, that he could never, by the strictest observations, perceive her to be tainted with any other vice, than that of suffering herself to be decoyed to the gaming-table, and at her own hazard, playing for the amusement and advantage of others. Her friend Mr. Nash, therefore, thought proper to induce her to break off all connections with dame Lindsey, and to rent part of Mr. Wood's house, in Queen Square, where she behaved with the utmost complaisance, regularity and virtue.

In this situation her detestation of life still continued; she found, that time would infallibly deprive her of part of her attractions; and that continual solicitude would impair the rest. With these reflections she would frequently entertain herself, and an old faithful maid in the vales of Bath, when ever the weather

would permit them to walk out. She would even sometimes start questions in company, with seeming unconcern, in order to know what act of suicide was easiest, and which was attended with the smallest pain. When tired with exercise, she generally retired to meditation, and she became habituated to early hours of sleep and rest. But when the weather prevented her usual exercise, and her sleep was thus more difficult, she made it a rule to rise from her bed, and walk about her chamber, till she began to find an inclination for repose.

• This custom made it necessary for her to order a burning candle to be kept all night in her room. And the maid usually, when she withdrew, locked the chamber door, and pushing the key under it beyond reach, her mistress by that constant method lay undisturbed till seven o'clock in the morning, then she arose, unlocked the door, and rang the bell, as a signal for the maid to return.

• This state of seeming piety, regularity, and prudence continued for some time, till the gay, celebrated toasted miss Silvia was sunk into an housekeeper to the gentleman at whose house she lived. She was unable to keep company for want of the elegancies of dress, that are the usual passport among the polite, and she was too haughty to seem to want them. The fashionable, the amusing, and the polite in society now seldom visited her, and from being once the object of every eye, she was now deserted by all, and preyed upon by the bitter reflections of her own imprudence.

• Mr. Wood, and part of his family, were gone to London: Miss Silvia was left with the rest as a governess at Bath. She sometimes saw Mr. Nash, and acknowledged the friendship of his admonitions, tho' she refused to accept any other marks of his generosity than that of advice. Upon the close of the day, in which Mr. Wood was expected to return from London, she expressed some uneasiness at the disappointment of not seeing him; took particular care to settle the affairs of his family, and then as usual sat down to meditation. She now cast a retrospect over her past misconduct, and her approaching misery; she saw, that even affluence gave her no real happiness, and from indigence she thought nothing could be hoped but lingering calamity. She at length conceived the fatal resolution of leaving a life, in which she could see no corner for comfort, and terminating a scene of imprudence in suicide.

• Thus resolved, she sat down at her dining-room window, and with cool intrepidity, wrote the following elegant lines on one of the panes of the window.

• O death; thou pleasing end of human woe!  
Thou cure for life! Thou greatest good below!



Still may'st thou fly the coward, and the slave,  
And thy soft slumbers only bless the brave.'

'She then went into company with the most chearful serenity; talked of indifferent subjects till supper, which she ordered to be got ready in a little library belonging to the family. There she spent the remaining hours, preceding bedtime, in dandling two of Mr. Wood's children on her knees. In retiring from thence to her chamber she went into the nursery, to take her leave of another child, as it lay sleeping in the cradle. Struck with the innocence of the little babe's looks, and the consciousness of her meditated guilt, she could not avoid bursting into tears, and hugging it in her arms; she then bid her old servant a good night, for the first time she had ever done so, and went to bed as usual.

'It is probable she soon quitted her bed, and was seized with an alternation of passions, before she yielded to the impulse of despair. She dressed herself in clean linnen, and white garments of every kind, like a bride-maid. Her gown was pinned over her breast, just as a nurse pins the swaddling cloaths of an infant. A pink silk girdle was the instrument with which she resolved to terminate her misery, and this was lengthened by another made of gold thread. The end of the former was tied with a noose, and the latter with three knots, at a small distance from one another.

'Thus prepared, she sat down again, and read; for she left the book open at that place, in the story of *Olympia*, in the *Orlando Furioso*, of *Ariosto*, where, by the perfidy and ingratitude of her bosom friend, she was ruined, and left to the mercy of an un pitying world. This tragical event gave her fresh spirits to go through her fatal purpose; so standing upon a stool, and flinging the girdle, which was tied round her neck, over a closet-door that opened into her chamber, she remained suspended. Her weight however broke the girdle, and the poor despairer fell upon the floor with such violence, that her fall awakened a workman that lay in the house about half an hour after two o'clock.

'Recovering herself, she began to walk about the room, as her usual custom was when she wanted sleep; and the workman imagining it to be only some ordinary accident, again went to sleep. She once more, therefore, had recourse to a stronger girdle made of silver thread, and this kept her suspended till she died.

'Her old maid continued in the morning to wait as usual for the ringing of the bell, and protracted her patience, hour after hour, till two o'clock in the afternoon; when the workmen at length entering the room through the window, found

their unfortunate mistress still hanging, and quite cold. The coroner's jury being impanelled, brought in their verdict lunacy; and her corpse was next night decently buried in her father's grave, at the charge of a female companion, with whom she had for many years an inseparable intimacy.'

Among Mr. Nash's papers were found some very sensible remonstrances against the fatal effects of gaming, in publishing which the editor has done service to his country.

ART. IV. *Providence: or, Arandus and Emilec. A Poem. 4to.*  
Pr. 2s. Becket.

THE subject of this poem is pious, many of the sentiments are manly, but the language may be thought rather too prosaic by those readers who delight in a turgid figurative style. Neither is there any thing interesting in the conduct of the fable, or affecting in the incidents; yet to readers of true taste, the unadorned natural simplicity of the expression may prove not unpleasing. The poet may likewise be taxed with barrenness of imagination, for introducing an angel to vindicate the ways of Providence, when this might have been as effectually done by means intirely natural. Caia might again be restored to her Emilec, and all the seeming evils redressed which beset the virtuous characters in the poem, without the visible interposition of a celestial being, which can admit of no other apology but that the performance is juvenile, and the scene laid in an eastern country, where such extraordinary events are not inconsistent with popular belief. There is one circumstance, indeed, that ought to plead in excuse for this and greater defects: it is the modesty of the writer, the humble opinion which he entertains of his own performance, and the diffidence with which he commits it to public examination. It would therefore be an injury to his real merit, if we scrupled to declare that we conceive the greatest hopes from this bud of genius; and doubt not but the author, who now solicits the pardon of his readers, will soon be able to command their esteem and admiration.

Emilec, once the happiest shepherd among the rocky mountains of Imaus, is suddenly plunged into the abyss of misery by the loss of his Caia, torn from his arms by a lawless ravisher. He deploras his misfortune, and taxes the justice of Providence, when Arandus, a friendly hermit, joins him, endeavours to soothe his passion, and to vindicate the Almighty. They travel together in search of Caia, meet with a variety of adventures, which serve only to render the misfortunes of Emilec still more  
unsup-

unsupportable, and to confirm him in his former sentiments, that either there was no God, or that the supreme Being was unjust, or regardless of the fate of mortals. To restore his former tranquillity of mind an angel descends, explains all those difficulties which had subverted Emilec's principles, restores his lost Caia, and reconciles him to the justice and wisdom of heaven. This is the argument of the fable; and the subsequent short extract will convey no unfavourable specimen of our youthful poet's talents :

‘ Now tumult spread from street to street ; the town  
Was all uproar——the shout of war was giv’n ;  
The horsemen drove along ; and loud and shrill  
The trumpets call’d to battle ; each his sword  
Girds on his thigh, and each prepares his spear ;  
For fierce Machor was hard at hand ; that night  
He ween’d the flames of Agra should have blaz’d  
Along the sky. The pilgrims and their guide  
With trembling pace haste home, when all on flame  
They spy’d his hospitable roof——his goods  
The miscreants prey : they lose him in the crowd.  
With fear and horror struck, they fly the town,  
And hie them thro’ the plain. A lofty pile  
Of hoary rock appears, that high p’erhung  
The spacious field ; they thither bend their way ;  
And aided by the shrubs, from cave to cave  
They climb ; till, in a hollow cliff, secure  
From sight or harm, they lye. The cloudy tow’rs  
Of Agra, and the mighty river, flew  
In distant prospect. On a height, not far,  
The potent army of Machor encamp’d ;  
And Agra, from her many gates, pours forth  
Her num’rous sons ; wide sweeping o’er the fields  
The blazing of the arms, from camp to camp,  
Shoots dreadful lightning ; nor when set the sun,  
And rose the moon, it ceas’d ; a ghastly gleam  
Of helms and spears shines o’er the broad champaign ;  
The neighing of the horses, distant far,  
And nearer some, the undulating noise  
Of thousands tongues and feet, along the rock  
Sounded in ev’ry gale. Thus from an height,  
A few miles from the coast, the shepherd hears  
Old Ocean’s midnight roar, when, after storms,  
He murmurs hoarse and loud. Anon arose  
The lively morn : each host in dread array  
Of battle ready stands ; and ere the sun



Blaz'd on their arms, the battle shout was heard,  
A dreadful peal ! the trumpet's martial voice  
Shrill trembles thro' the air. In union firm  
The infantry advance ; the bows are drawn,  
And showers of arrows meet in middle air ;  
The yell of death begins ; the musqueteers  
Now, wheeling round, let loose their Stygian fire ;  
Louder, and louder still, the brazen tubes  
Encrease their thunder ; batt'ry roars amain,  
Thund'ring on batt'ry——all the plain appears  
As when an earthquake bursts the trembling ground ;  
And smoke and flame, in many a writhing curl,  
Sweeps o'er the frighten'd lawn. On ev'ry side  
The warriors drop by hundreds ; round and round  
The leaders ride, and with their shouts provoke  
The staggering fight. Gehan from rank to rank  
Rides on conspicuous ; loud his rousing voice,  
And great his warrior mein ; the fire of heav'n  
Flash'd in his eyes ; where'er the battle rag'd,  
There first himself led on to fierce attack ;  
The fresher troops——and death march'd close along ;  
Nor less the fierce Machor with great emprise  
Inspires his fainting host : his sword is seen  
Glancing thro' all the fight ; at fullest speed  
He drives his courser on, from point to point  
Where'er his legions fail'd ; black as the storm  
Of dark December, o'er the field he rode  
With whirlwind sound : the bravest stood aghast !  
And scarce resisting fell ; while, terror struck,  
Most fled his coming. Long the battle hung  
In doubtful scale ; the sun was high in heav'n,  
The shepherd fought the shade, when Gehan's troops  
Cry victory ! The heav'n's resound the cry,  
The horsemen and the foot now drive along,  
To crush the rebels down. Despair inspires  
Machor's fierce heart ; with fiercer fires it burns ;  
A desp'rate band of horsemen he selects,  
And with full speed, and many a dreadful shout,  
Turns on the victors ; thro' their ranks they rode  
O'er lords and vassals, groaning in the dust.  
Thus, when a cloud bursts on the mountain's brow,  
Rocks, trees, and herds, the headlong torrent sweeps  
Adown the hill afore it. Ghastly rout  
Now marks the host of Gehan ; thund'ring thro'  
The fight the monarch came ; the cruel soul  
Of dread Machor glows at the wish'd-for sight ;

He cries, I see him; Silent now the war——  
Aloof the heroes stand. Fierce as a bear  
Attacks a tyger that devours her whelps;  
Or as a lion, from a mountain's side,  
Springs on a bull, the dreadless brothers meet.  
Their horses neigh; the earth gives hollow sound  
Below their feet; the riders stretch and toil  
In mighty conflict, with the well-pois'd lance:  
The broken spears sing thro' the air——a pause,  
An awful pause ensues——with fiercest looks  
They eye each other. Dreadless thus, and fierce,  
A wounded lion on the huntsman glares.  
Yield, cry'd Machor——yield thee, and live in chains;  
Or take thy death with honour from my hand.  
Justice and heav'n, proud slave, direct my sword,  
The monarch stern reply'd; yield, ere I send  
Thy cruel ghost to plunge in deepest hell.  
Justice and heav'n! with proud contempt, reply'd  
The fierce Machor; but deaths fly round my steel:  
Black with dire rage, his long broad sword he draws,  
And on the monarch flies: he, with like might,  
And equal valour fir'd, receives the foe.  
Long was the fight; their swords glance to the sun,  
A hideous lightning, and the blood-red mail  
Rings with the blows. At last, the impious blade  
Of dire Machor, full down th' anointed head  
Of Gehan sunk: he, trembling, from his horse  
Fell. Swift the haughty victor lights, and tears  
The royal ensigns from the mighty slain.  
For ever live the king, the great Machor!  
The fawning nations cry. Amid their shouts,  
He mounts the royal chariot; and in proud  
Triumphals rides along the bloody field;  
Choak'd with the mangled trunks of lords and slaves,  
And horses slain, purple with rosy gore,  
The riv'lets spread in lakes o'er the champaign,  
And, when the sun shone ruddy from the west,  
Reflects red blaze for blaze; the ravens sat  
On the old land-mark stones, and drank the blood  
Of chiefs and rulers; and when pale the moon  
Glimps'd o'er the field, the scene new horrors gain'd:  
The winds loud whistling rise, and to the hills  
Bear far the hollow groans;——Nature seems mov'd——  
And distant echoes groan for groan return.  
All the dread night, troops of pale murm'ring ghosts  
Glide thro' the moonshine, to their last abode.

In this description of a battle between two rival brothers contending for the throne of Agra, the reader will perceive a glowing imagination, and an exuberance of fancy, that promise much satisfaction when chastised by longer experience.

ART. V. *Ars Medendi: Sive, Doses et Vires Medicamentorum omnium tam Galnicorum quam Chemicorum in Pharmacopœia Collegii Regalis Medicorum Londinensis, impressa Anno Dom. 1746. Ordine Alphabetico exarata, atque indice Morborum accommodata. Cura et Opera Medici in Comitatu Staffordiæ. 8vo. Pr. 7s. Waugh.*

**A**N accurate knowledge of the powers of medicinal substances, their several properties, their mutual relations, and their qualities, when combined in all the different forms, is essentially necessary to the successful practice of physic. Many have been the attempts, therefore, to reduce pharmacy to a fixed standard, and ascertain the effects on the human body of medicines, simple and united in all the possible degrees of relation; but the extent of the subject, the difficulty of entering into the more minute operations of nature, and the various effects of the same medicines in different or the same constitutions, at different times, have disappointed expectation, and rendered this a precarious art, which ought to be fixed on the established principles of science. What is more extraordinary, the grossest blunders were committed in the proportions of compound medicines, merely because different standards were used. A confusion in weights generated egregious mistakes in the practice of pharmacy. The druggists sell by the averdupois weight, and the apothecaries seldom keep any weights adjusted to the troy pound greater than two drams, using the averdupois for all exceeding this weight. Hence it is apparent, that where the ingredients in any composition are prescribed, some by pounds, and others by ounces, they are taken in erroneous proportions. It is the same when any mixed dry medicine is ordered in lower denominations than the ounce, as those divisions are made to a different standard ounce. The ounce troy is  $\frac{1}{8}$  or four scruples greater than the ounce averdupois; and hence the mercurial cerate, the emplastrum commune cum mercurio, and the ammoniac plaister with mercury of the London Pharmacopœia, revised in 1746, contain each two ounces and a half, instead of three ounces of mercury. This defect is remarked by our author; and indeed it was before noticed and corrected in some measure in that excellent work, called the New Dispensatory, published in the year 1753, by Mr. Nourse, which we specify in order to distinguish



quish a new and accurate performance, to which unfortunately an old title hath been prefixed. The last edition of the London Pharmacopœia has also, in some measure, redressed the evil, and brought the weights to a more accurate relative proportion.

But whatever the reformations in the London Pharmacopœia are, certain it is they have not been religiously followed by the writers of more general dispensatories, and the compounders of medicine. Except the Dispensatory abovementioned, and the Edinburgh Pharmacopœia, with its learned Scholia, we know of no work upon this subject but retains the most ridiculous compositions and characters of the powers and virtues of medicines. Nor are the quantities better ascertained, owing to the default in weights, and ignorance of the precise qualities of each simple or compound medicine. The celebrated Boerhaave has performed essential service to physic, by ascertaining the properties of a great variety of powerful medicines, both in his Theory of Chemistry, and his book *De Potestatibus Medicamentorum*; but this great man, like his predecessors, was seduced into error, either by authority, or by physical reasoning, which ought to be very cautiously admitted in such inquiries. The ingenious author of the Laboratory laid open, and the Institutes of Chemistry has also been very serviceable in the same way, by teaching us a new method of more accurately observing the mutual effects on each other of material substances, and laying open the processes in chymistry in the most scientific manner. Our author however apprehends that something farther may be useful, in ascertaining the doses and powers of the different medicines now generally received in practice; with which view he exhibits a scholium on the London Pharmacopœia, composed from his own observations, or the authority of approved writers, or experienced practitioners in the healing art. As he professes that the work is principally intended for the benefit of students, we are astonished he should chuse to convey his meaning in a dead language, since we doubt not but this very circumstance will deprive him of a great number of readers, especially as his stile is harsh, affected, and frequently obscure. Speaking of Boerhaave and Dr. Mead, in his preface, he observes, *Quandoquidem ad Polyandrian obiere, nullus diffido quin utrique inter beatos jam divinitus relegantur et recenscantur.*

It must be acknowledged, indeed, that this kind of commentary was greatly wanted, not only to direct the young practitioner with respect to the strength of the different articles in the *Materia Medica*; but the manner of compounding them, the quantities, and their effects in certain cases and constitutions. On these last particulars our author is more minute and satisfactory

tory than any other writer within our knowledge, as will appear by the following account of the Musk Julep, an admirable medicine in hysteric spasms and affections of the nerves :

*Julepum e Moscho.*

‘Olim Julepum Moschatum vocabitur. Hoc temperatum quidem est, sed nobile prorsus Cardiacum in Singultu Febre comitato, et in Paroxysmo Hystérico. Moschus est ingrediens cui præcipue confidendum. Dosis Julepi ℥iij. vel Coch. v. tertiis horis. Vid. Schol. p. 14.

‘Mulcimine pergrato Spiritus in Ventriculum copiosius allec-  
tat, et languidos refocillat. In Febribus mali moris, quæ vapori-  
bus deleteriis Stomachum suffundunt, Spiritusque labantes ir-  
ritant, in confusiones et spasmos adigunt, et Singultum inde  
excitant, nondum hætenus præstantius novi Remedium; ali-  
quando enim divinitus succurrit, et Singultum superat. Ut in-  
genue tamen fateor, tam funestum hoc sæpe notavi esse symp-  
toma, ut neque hoc, neque aliud quodcunque, vel ex cogitare  
vel invenire mihi adhuc datum sit, quod illi par sit, sed totis vi-  
ribus licet certavi, fatis tamen frustra obvisus sum. Moschus in  
Substantia singultui compescendo inservit; hoc vero symptoma  
si superveniat Febribus continuis et malignis, ab Opio caven-  
dum. Sunt quædam Mulieres hystericæ, et hypochondriaci  
Mares, qui vix odorem Moschi ferre possunt; propter raram  
enim Spirituum animalium texturam, nimis commoventur a ta-  
libus odoribus, adeoque in inordinatos motus abrepti, facile  
spasmos Viscerum internorum patiuntur. Conducit vomitum,  
Singultum, Lipothymiam, nonnunquam et Hystericam passio-  
nem patientibus. Moschi, Zibethique odor, hypochondriacæ  
suffocationi obnoxias Mulieres, repentina Syncope exanimat;  
tantum vero abest, ut in substantia assumpta talia hostilia sint  
istiusmodi Fœminis, ut etiam paroxysmos hystericos efficaciter  
sistant, et refrænent, inquit Etmullerus. Hæc vero tunc præ-  
cipue convenire duxi, quoties Spiritus non ob copiam et tur-  
gescentiam efferato exploduntur; sed ob penuriam vacillatio-  
num in confusiones labuntur; Moschus enim Sanguinem po-  
tenter exagitat, Spiritusque valde reficit circa ventriculum hos-  
pitantes, novo vigore inspirat; exindeque undulatione facta,  
totam Systasin collapsam erigit. Fuller variis in locis.

‘Julepum hoc, Species Aromaticæ, et Tinctura Aromatica in  
Mania sunt usui.

‘Moschi Dosis olim vulgo Infanti 6 Ann. gr. ss. Adolescenti  
16 Ann. gr. ij. Juveni 30 Ann. gr. iv.

‘Ubi Moschus, et Ambragrisea, ut odoramenta non noceant,  
quod frequenter accidit, hic comperti sunt magni fuisse emo-  
lumentum in multis hystericis conditionibus interne sumpti, et  
externe umbilico applicati.

Species est Vulpis sylvestris, quæ Moschum producit in sacculis sub ventre sitis, in quibus Moschus formatur. Hoc Arabes utebantur ut Cordiali magno; impræsentiarum autem in omnibus ipsorum Compositis omittitur, quia Hystericis et Hypochondriacis utriusque Sexus nocet, et quod multum calfacit; nequaquam in Medicina exhibitur; cum Gossipio in aures intrusus prodest illi surditatis Speciei, quæ a fluidis nimis viscidis et crassis oritur, inquit Geoffroy.

Calfacit, siccat, attenuat, discutit, Alexipharmicus est et Cephalicus. Usus præcipui in omnibus Cordis affectibus, ut palpitatione Cordis, &c. Spiritus nimirum Vitales fovet, suscitatur, recreatur. Hinc in affectibus Capitis et Nervorum, a frigore et crassis humoribus oriundis, tum et in dolore Colico prodest, &c. Externe detergit Oculorum albugines, e thumidas defluxiones exiccat, at Venerem concitat, &c. Schrod. Annis nuperis experientia compertum est egregium Remedium in Morbis nervorum, speciatim in Convulsionibus, Epilepsia, memoria labefacta, anhelitu fœtido, Sterilitate, impotentia, Lumbricis, Arthride, Melancholia, atque in Febribus malignis; prospero eventu datur, insomnia, etiamque in Mania in magna quantitate. Si in talibus conditionibus fefellit, Dosis exiguitati, vel malo generi debetur Moschi, qui ex gr. i. concedatur ad gr. xxx. pro re nata repetenda. Ingreditur Remedium celebratum Tonquin, ad morsum Canis rabidi. Dr. James Ph. L. p. 521.

Dr. Wall Vigornizæ prospera tantamina hujus fecit, asseritque gr. x. Diaphoresin levem concitasse sine calefaciendo, vel irrequiem dando, sed e contra dolorem mitigando, spiritus suscitando, dein post sudoris eruptionem placidum somnum ducendo.

Hystericæ, utut hujus odori adversentur, in forma Boli facile sumerent, sine ulla inconvenientia; et quando Convulsiones vehementes usui hujus per Os obstant; in Clysteribus emolumentum sit eximium; addit insuper, singultus convulsivos, symptomatibus pessimis stipatos, amotos fuisse a Dosi una, vel altera Moschi gr. x. Odoramenta porro notat sæpe nocuisse, ubi eorum Substantia intus sumpta fœlicissima produxit effecta: et duos subsultu Tendinum laborasse, anxietate extrema, et insomnia, a morsu Canis rabidi, sumendo duas doses Moschi ana gr. xvi. a querelis omnibus liberatos: notabili eventu frequenter adhibuit, et Dosis auxit usque ad gr. xx. quovis quadrihorio in quo intervallo sumpsit Jule. e Moscho Cochl. ij. vel iij. Vid. Pulv. Antilyss.

Amidst such a variety of articles, we can only quote one for the reader to pass sentence on the author's judgment, who, in our opinion, has laboured not unsuccessfully for the benefit of physic.



In a postscript the reader is exhorted to pardon such errors as arise from the want of farther revifal, from which the author was prevented by a complication of disorders.

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ART. VI. *An Examination of the Commercial Principles of the late Negotiation between Great Britain and France in 1761. In which the System of that Negotiation with Regard to our Colonies and Commerce is confidered.* 8vo. Pr. 1s. 6d. Dodfley.

**A**MIDST the great abundance of declamatory, corrupt, and prejudiced publications, which daily iffue from the prefs to inflame and mislead the minds of the people, we are glad to fee a writer of candour, of knowledge, and good fenfe, undertake to difcufs certain queftions of the utmoft confequence to the commercial interefts of thefe kingdoms. The public hath long been amufed with debates on the comparative value of our acquifitions in North America, in the Weft Indies, and on the coaft of Africa. So many falfe facts have been urged, and oppofite opinions delivered, that it ftill remains doubtful which of thefe conquefts ought peculiarly to claim the attention of the adminiftration, whenever the preliminaries of peace are adjusted. Thofe interefted in the reftitution of the fugar iflands, in order to keep up the price of that commodity, and of cotton, exaggerate the value of Canada, and the neceffity of erefting a bulwark between our northern colonies and future French encroachments; while they proportionably diminifh the advantages that would refult from our retaining Guadaloupe and Martinico. Another party, for reafons equally felfifh and obvious, extol the immense value of Senegal and Goree, alledging, that the minifter who cedes thefe acquifitions, muft be guilty of wilfully betraying the intereft of his country. Some there are who cry up the importance of Minorca, and even of Belleifle, infifting upon the reftitution of the former, and retention of the latter, without which we facrifice real fecurity for ideal opulence; while a few are too much elated with conqueft to admit of any ceflion to a beaten, difpirited, and exhausted enemy. Our judicious author fteers a middle courfe, acknowledges the value of each of thefe objects, but examines with the utmoft accuracy, precision, and good fenfe, upon which of them we ought to lay the greateft ftrefs in our negotiations for reftoring the tranquillity of Europe. He proves that the late minifter was miftaken in the comparative eftimate which he made of our conquefts when preliminaries came to be fettled with M. Buffey. His aim is not to throw reflections on the conduct of that right honourable gentleman, but light

on the subject of debate, and shame on those mercenary individuals, who would prostitute the honour and interest of the nation, mislead the minister, and employ all the engines of cunning, fraud, and misrepresentation, to promote those selfish shameful purposes. He writes indeed in so dispassionate a manner, and with so much conviction, that we are inclined to give the utmost credit to his professions.

The points discussed by our author are, ‘What the system of the negotiation between Mr. Pitt and Mr. Bussy was, with regard to our commerce and our colonies in America?—The strength or weakness of the principles upon which that system was founded?—And the motives which may have induced us at that time to adopt those principles?’ The leading idea in this negotiation was the retaining to ourselves the possession of Canada. At the opening of the treaty we agreed to negotiate away the islands of Guadaloupe and Marigalante, in exchange for Minorca. After Belleisle was reduced, that conquest was thrown into the bargain as of no value, notwithstanding the immense treasures, and number of lives it cost. This, indeed, appears to have been the maxim adopted, ‘that we ought not to aspire at the extension of our colonies in the West Indies.’

The fate of Senegal and Goree became a principal matter of dispute in this negotiation. At first the French only agreed to cede Goree; in the end they consented to give up both Senegal and Goree; as an equivalent for which we agreed to allow some advantages in the slave trade.’

‘Now (says our author) without recurring to the above maxim, what colourable reason can possibly be assigned for our conduct? We were not so fond of Senegal and Goree because they were a security to our colonies in North America. We did not seek them, to give us a superiority in the Mediterranean. It must be merely as commercial objects that we valued them. We could possibly have no other motive. But were they, in a commercial view, objects as considerable as Guadaloupe? No one ever imagined it. I shall shew presently that the trade of Guadaloupe is above seventeen times more considerable. What then could have been put into the scale of Senegal to turn the balance in its favour against this immense disproportion: except the resolution, however it came to prevail, that we ought not to extend our trade, or our empire in the West Indies?’

‘It is necessary the reader should be warned, that the question then was not, nor now is, which should have the preference in our estimation, Guadaloupe or Canada, the West Indian or North American commerce; that question was practically decided, by the voluntary, unsolicited cession of the whole country of Canada, by France herself.

‘ Had it indeed been necessary, by the surrender of the fertile island of Guadaloupe, to purchase the vast but unprofitable forests of Canada, the passion at least of boundless empire would have been flattered. There had perhaps been something magnificent in such a delusion. But from the beginning there was no mention of an exchange of that nature. The first overtures to the treaty declare, that, not Guadaloupe, but the privilege of the fishery at Newfoundland, was the compensation for Canada ; and through the whole negociation, no particular consideration is specified as the compensation of Guadaloupe on our side, but singly the restitution of Minorca on theirs.’

The distribution which took place at that negociation of the Neutral Islands, is demonstrated by our author to be an equally strong proof of the inattention of the ministry to our interests in the West Indies.

Next the author enquires, whether this system which was adopted be founded on reason and the real reciprocal interest of Great Britain and her colonies ; and whether the places we were to have received in compensation, were equivalent to the cessions by which they were to have been purchased. He even proves from an accurate investigation of decisive facts, that the aggregate of all the advantages which were to be obtained by every other article of the treaty, was not equivalent to the loss of Guadaloupe alone. In the course of this enquiry he makes several keen but decent strictures, on a very ingenious late performance, entitled, *The Interest of our Colonies*, detecting the author in a variety of sophisms, and egregious misrepresentations.

He admits, that the insular and continental colonies of America are mutually beneficial to each other, but denies the benefits, tho’ reciprocal, to be equal ; and observes, in comparing the relative value of each to the mother country, that the duties levied on sugar form no inconsiderable part of the revenue.

The author of the pamphlet above cited, gives an extract from the custom house entries, with a view of shewing the little value of our West Indian colonies, in comparison of those of North America ; and this very instance our sensible writer turns against him, by fair reasoning and clear deduction.

‘ We there find (says our writer) the export to the West Indies in the year 1758, to have been but 877,571 l. 19 s. 11 d. and that, to North America, 1,832,948 l. 13 s. 10 d.

‘ In order to discover the extreme fallacy of this proceeding, you must observe that, while he displays the British export to North America, and to the West Indies, he takes due care intirely to sink the import, that is to say, the returns to Great Britain from both. He shews you indeed where the British

goods



goods go; but he neither shews you from whence, nor by what means, they are paid for. The author is, to do him justice, too knowing in his subject to have made this omission through inadvertency. It is easily accounted for.

‘ If he had given a fair state of our exports to, and imports from North America and the West Indies respectively, the account would have stood thus:

	l.	s.	d.		l.	s.	d.
* Exports to North America,	1,832,948	13	10	Imports from the W. Indies,	1,834,036	2	2
Imports from North America,	648,683	0	4	Exports to the West Indies,	877,571	19	11
Deficiency of Imports, being a Bal- lance due to Great Bri- tain from N. America,	1,184,265	13	6	Excess of Im- ports, being a Ballance due from Great Britain to the West Indies,	956,464	2	3

And from such a fair state of those trades two things must have appeared; first, that the returns made by North America to Great Britain are excessively inferior to what North America receives from hence, whereby a ballance stands against North America of no less than 1,184,265*l.* 13*s.* 6*d.* And as we know that North America contains no mines of gold or silver, the reader must naturally have inquired by what means this ballance was made up to Great Britain; and this enquiry would have led his attention to the West Indian trade; the fair state of which would have discovered the second thing, *viz.* that contrary to the case of North America, the returns made by the West-Indies to Great Britain are excessively superior to what the West-Indies receive from hence, whereby a ballance stands for the West-Indies of no less than 956,464*l.* 2*s.* 3*d.* Now as it is well known that we never send treasure to the West Indies to make up this ballance (on the contrary we receive a great deal from thence) it would as naturally be asked

\* I have taken the exports both to North America and the West Indies from the author of the *Interest*; I could not obtain the imports of that year, but I know no reason or circumstance, which should make me reject those of the very year following, which I have obtained.

how this overplus on the side of the West Indies was answered and ballanced on the side of Great Britain ; and this, upon examination, would appear to have been done by three ways.

‘ First, By our West Indies taking upon themselves the payment of a very large part of that excessive North American deficiency, a fact that would clearly have shewn the dependence of North America on that trade, without which our North American colonies could never pay for, nor consequently take off, our manufactures.

‘ Secondly, In paying for almost the whole African trade, by which their importance in another light would have become evident. And,

‘ Thirdly, In the very great sums spent by the West Indian planters resident in England ; whereas we derive scarce any advantage of that kind, none I am sure that is worth mentioning ; from any of the continental plantations to the northward.

‘ All this, I say, would have appeared from a fair and ballanced state of the exports to, and imports from, North America and the West Indies ; and this, instead of lowering, would have raised the vast importance of the West India plantations. Whereas, from the imperfect, and therefore fallacious state of it, given by that writer, an inattentive, uninformed reader might be apt to imagine, that Great Britain had no other advantage from the West Indies, than simply what arose from her exports thither ; than which supposition nothing can be more groundless.’

The next remarks upon the same performance are no less acute :

‘ The writer (says he) goes still further ; and, as it were, in triumph, shews how small the proportional increase of the West India trade has been to that of North America. This is, I believe, very lamentably true ; but after what has been said, the reader, I imagine, will of himself draw a conclusion from it diametrically opposite to that gentleman’s wishes. He will see (for even that gentleman will inform him) that our West India trade has been cramped *merely for want of land*, and not for want of market. Whereas the North American trade has extended, because it had land sufficient to bear such an extent for ages to come, and because it found a market, not indeed in the English, but in the French Sugar Colonies, which had also increased abundantly, because they (the French) had land in abundance, in the West Indies. Common sense would dictate to us the scheme of acquisition where we wanted, not where we did want ; and the same plain principle would direct us to prefer that plan, which, by the operation of one single principle, must extend our trade where it was limited, and rectify it, where it

was

was limited, and rectify it, where it was wrong directed. Acquisition in the West-Indies must at once increase our limited and decaying sugar trade, and recall our, extensive indeed, but erring trade of North America, from French to English markets.

‘ This single consideration might seem sufficient to enforce the propriety, I had almost said necessity, of making acquisitions in the West-Indies even in preference, had that been the dispute, as it was not, to continental acquisitions; but there is another consideration resulting from the same fact, which in my opinion is still more cogent.

‘ This author has shewn, that our export to the West-Indies, is greatly inferior to our export to the northern colonies. But he has, perhaps, more artfully, than ingenuously, omitted the proportion of the inhabitants, who call for these exports. In all the British islands it will be difficult to raise the Whites to 90,000; in North America they exceed a million and an half; by which it appears that one white man in the West-Indies, is worth to the trade of the mother country, about eight in North America; for if a million and an half of inhabitants in North America (to say nothing of the troops) took off in the year 1758, according to his own stating of the question, but 1,832,948*l.* 13*s.* 10*d.* and 90,000 inhabitants in the West-Indies 877,571*l.* 19*s.* 11*d.* it appears at a glance how much more valuable the trade of the West-Indies is, than the trade of North America, in proportion to the number of inhabitants; and if we were to take in the extent of territory, we should be lost in the disproportion. From these facts, furnished by that author for a direct contrary purpose, we must necessarily infer it to be our interest, not indeed to contract, or in any-wise neglect our continental possessions, but to attend to the increase of those between the tropicks, as the primary and leading object of our policy.’

In comparing the commercial advantages of Minorca, Canada, Senegal, and Goree to Great Britain, in respect to those of Guadaloupe, he reckons a ballance of five hundred and eighty-three thousand two hundred and sixty nine pounds three shillings and nine-pence, in favour of the latter, the estimate being deduced from the most recent entries at the custom-house. Enquiring whether all cessions made in the negotiations of 1761, were together equivalent to the restitution of Guadaloupe, his words are,

‘ These acquisitions then were Minorca, Canada, and Senegal, together with the isle of Goree.

‘ The neutral islands, Dominique and Tobago, cannot as I have shewn, in common sense be reckoned as acquisitions made



by that treaty; for we yielded in their place to France two others, St. Lucie, alone of infinitely more consequence, and St. Vincent: these in their place I shall consider more at large: at present I shall examine the value of all the allowed acquisitions.

‘ Of Minorca I have already spoken, and the enumeration of its commercial advantages was quickly finished.

‘ I shall now examine the weight of Canada in the commercial scale. To avoid incumbering the discourse, I have thrown the detail of the exported produce of Canada into a table. The sum-total of the export of Canada to Great Britain appears to consist wholly of furs and skins, and to be no more in value than 14015*l.* 17*s.* 1*d.* a year.

‘ The reader, habituated to the declamations with which the publick have been so often amused on the subject of Canada, will undoubtedly be somewhat surprized at the inconsiderable value of this immensely extensive country. For my part I never entertained a very high opinion of its importance in any, much less in a trading light. Yet the precise state of its commerce has fallen below my own mean opinion of its value; it is even below the income of very many private estates: and here let it be remembered, that this deficiency, in the direct trade between Canada and Great Britain, is not compensated, as in our own old northern colonies, by an extensive traffick to the West-Indies. The trade between Canada and the islands is absolutely none; and it has happened exactly as I at first foresaw, that whatever little trade of this kind was carried on whilst Canada continued in the possession of France, must be lost and at end, as soon as ever Canada became an English possession. The entire produce of this province might be imported hither in one single ship; and this is the whole existing value of Canada to the commerce and navigation of Great Britain, 14,000*l.* to the former; a ship or two at most to the latter.

‘ The last of the acquisitions, which we were to have made by that treaty, was Senegal and Goree. The value of these places arises principally from their supplying us with gums, which we were before obliged to take from the French. By this acquisition we also add something to our supply of slaves. It may, however, be observed, that Senegal does not supply very many slaves; and that those brought from thence are, of all the Africans, the least adapted to labour, and consequently bear the lowest price at the West-India markets.

‘ It is not in my power to be quite as exact as I could wish in this particular; however, I have not neglected to acquire the best information possible. None of my accounts raise the number of slaves, exported from Senegal in any year, to more than

than 1000; and at the best price their value at market will not exceed 30,000*l.* The gum, we receive annually from Senegal, may be worth about 7000*l.* The following table, therefore, will shew in one view the value of the acquisitions we were to have made by that treaty, and the price we were to have paid for them; and whether all these acquisitions put together, could be considered as an equivalent for the loss we should have sustained in the surrender of Guadaloupe. By the late treaty.

We should have acquired			We should have lost		
	l.	s. d.		l.	s. d.
Canada, worth annually	14015	17 1	Guadaloupe, worth annually	603269	3 9
Minorca, ditto,	500				
Senegal and Goree	37000				
<hr/>			<hr/>		
Total Acquisition per Ann.	51515	17 1			
Net Loss per An.	551753	6 8			
<hr/>			<hr/>		
	603269	3 9		603269	3 9

commercially therefore we should have lost by the bargain above 550,000*l.* a year, and have purchased what we retained at more than ten times their value.

‘ But if we take into the consideration the expence of keeping these acquisitions respectively, the account will then stand thus: .

In * Canada one regiment	£. 20,000
In Senegal and Goree one	20,000
In Minorca four regiments	74,000
	<hr/>
	114,000

‘ To this charge, if we oppose even the whole gross value of the trade of all these places, there will be found an over-balance of expence more than profit to the amount, in time of profoundest peace, of 62,484*l.* 2*s.* 11*d.* whereas, allowing the same force to be kept up in Guadaloupe as I have allowed for Canada, and deducting accordingly 20,000*l.* from the produce of that island, there will still be a ballance in favour of Guadaloupe of 583,269*l.* 3*s.* 9*d.*

‘ So that, on making the best of the bargain, we must lose

‘ \* I believe the reader will see that I stated this account most excessively in favour of Canada, by only charging Canada with the same force I did to Guadaloupe.’

considerably by retaining all the territories we were to have acquired by that treaty. The only object by which we did, or in the nature of things we could, gain any thing, we thought proper to give away without any compensation at all.

‘ Were we to consume at home the whole produce of Guadaloupe, the very duties raised on that produce would amount to more than the whole gross produce of all the rest of our conquests.’

All the reflections respecting the distribution of the Neutral Islands, discover a perfect knowledge of the present state of the West Indies, a considerable portion of sagacity, and sincere regard for the welfare of the colonies and of Great Britain : after which the author proceeds to the causes that might have induced the ad——n to overlook the advantages which would necessarily result from the possession of Guadaloupe, by the increase of the revenue and of navigation, the constant supplies to our cotton manufactures, and the opportunity it would afford of keeping the command of the sugar markets in Europe in our own hands. These causes he refers to the misrepresentations of selfish interested persons, and not to the fault of the minister. In considering Canada as an establishment of profit, he demonstrates, that inland colonies can never prove, in any considerable degree, beneficial to British commerce ; that, independent of Canada, we have land more than sufficient for every sort of product which the most sanguine projector can desire ; and lastly, that if we were deficient in an extent of territory, yet Canada Proper lies in a climate absolutely incapable of furnishing any one of the commodities, which those writers pretend may be raised in this barren province. Thence he proceeds to consider its value as an establishment of defence, either as a security to our northern colonies from the encroachments of the French, as a security from the attacks of the Indians, or a security against a future war in America. In discussing these points he discovers a great fund of political knowledge, and shrewd observation : but appears too much prepossessed with the ideas he has formed of the superior importance of Guadaloupe. He concludes with recommending to the serious consideration of the m——y, whether at the close of a glorious, but most expensive war, which has laid so heavy a burthen upon our revenue, and our credit, it ought not to be one object, at least, of our attention, to find in our conquests something which might enable us to diminish, or to support the enormous weight of our debts ; and whether we ought not to deliberate maturely, before we throw out of our hands an acquisition worth, at this moment, the annual sum of 600,000 l. to our direct British commerce ; for which we should have only a poor equivalent in  
speculative



speculative projects of trade, in places which never enjoyed any trade, and the ideal security of places which were never in any danger.

Such is the substance of this shrewd, well-written, and very intelligent pamphlet; to many particulars in which we must accede, though we cannot join with the writer, in thinking Canada so trifling an acquisition as it is represented, or the danger of our colonies merely ideal, before the reduction of that province.

In a postscript he apologizes for some trivial errors, which may occur in course of the foregoing pages, as they cannot in the least invalidate the scope of his arguments; and affirms that he has not pushed, to their full extent, the advantages with which he was furnished by the most undubitable facts. To this he annexes a comparative view of the trade of Guadaloupe, in the imperfect state in which it stood immediately after its reduction, and that of Pennsylvania, one of our most flourishing colonies in North America, immediately before the declaration of war with France.

The reader will perceive, from these extracts, that it is not without reason we allow so much room to this little pamphlet, which we consider as one of the most judicious productions since the commencement of political altercation.

**ART. VII.** *Poems on Several Subjects. To which is prefixed, An Essay on the Lyric Poetry of the Ancients; In Two Letters inscribed to the Right Hon. James Lord Desfcoford. By John Ogilvie, A. M. 4to. Pr. 10s. 6d. Keith.*

**T**HE eye is immediately struck, on the first sight of this volume, with the beauty of the paper, the neatness of the type, and the elegance of the engravings with which it is embellished; ornaments that add nothing to the intrinsic value, but give pleasure to every person of taste interested in the progress of the arts. The frontispiece, designed and engraved by Walker, is exquisitely delicate. The ruins of Tadmor, prefixed to the Ode on Melancholy, is well imagined by the same artist; and the head pieces to the Odes to Sleep, the Evening, Time, and the Genius of Shakespeare, reflect equal honour on his fancy and execution; which we mention as a proof, that all merit in this way is not confined to foreigners, and that we rejoice at any opportunity of applauding the performances of our own countrymen.

Most of the poems of which this volume is composed are already in possession of the public. They were ushered forth in

detached pieces ; and it appears from the author's advertisement, they were received with that warm applause which many of them certainly deserve. As none, however, of these poems ever fell into the hands of the writer of this article, he will venture to pass his own judgment, without regard to what may have been advanced by his colleagues, which, at present he has no opportunity of consulting. Should both sentences coincide it will be a sure proof of impartiality, and should they happen to differ, it will only serve to evince, that persons engaged in the same undertaking may differ in opinion, and that objects of taste admit of no certain standard.

The essay on the Lyric poetry of the ancients, addressed in two letters to lord Deskfoord, is intirely new, and a valuable addition to Mr. Ogilvie's works. Here he displays a rich fund of erudition, a fine taste, a critical sagacity, and a perfect acquaintance with the beauties of the ancient lyrist. Several novel and ingenious opinions are started ; and those poets, who have for so many ages been the delight of the more refined part of mankind, are characterized by the happiest touches of a delicate pencil. He has accurately observed the progress of the muse, and the different fashions she put on, in conformity to the manners of the times, from the unnatural description of heathen mythology, to the more delicate expression of delicate sentiment. The abuses of a luxuriant imagination, is properly the subject of the first letter ; which he investigates by a critical examination of some of the earlier lyric writers. Anacreon's portrait speaks the very bard, and admirably expresses the stile of his compositions.

‘ He flourished between the 60th and 70th Olympiads. His pieces are the offspring of genius and indolence. His subjects are perfectly suited to his character. The devices which he would have to be carved upon a silver cup, are extremely ingenious.

‘ Sweetness and natural elegance characterise the writings of this poet, as much as carelessness and ease distinguished his manners. In some of his pieces there is exuberance and even wildness of imagination, as in that particularly which is addressed to a young girl, where he wishes alternately to be transformed into a mirror, a coat, a stream, a bracelet, and a pair of shoes, for the different purposes which he recites. This is meer sport and wantonness, and the poet would probably have excused himself for it, by alledging that he took no greater liberties in his own sphere than his predecessors of the same profession had done in another. His indolence and love of ease is often painted with great simplicity and elegance, and his writings abound with those beautiful and unexpected turns which are characteristic of every species of the ode.

‘ Though

‘ Though we must allow Anacreon to have been an original genius, yet it is probable, as I formerly observed, that he took Lyric Poetry as he found it: and without attempting to correct imperfections, of which he might have been sensible, made on the contrary the same use of this which a man of address will do of the foibles of his neighbour, by employing them to promote his own particular purposes. We may conclude indeed from the character of this Poet, that he was not fitted to strike out new lights in the field of science, or to make considerable deviations from the practice of his predecessors.’

The features of Horace are, in general, happily hit off, tho’ we cannot help thinking that the ingenious critic has misrepresented some traits in his character, from a natural and amiable partiality to a favourite writer.

‘ Your lordship (says he) need not be told, that the Roman poet, who had the advantage of improving upon so many originals, takes in a greater variety of subjects than any of his predecessors, and runs into more diffuse and diversified measure. I have said, my Lord, that his subjects are more diversified, because in the character of a Lyric Poet we must consider him as a professed imitator both of Anacreon and of Pindar. In the former point of view he falls under our immediate cognisance; in the latter we shall take a view of him afterwards, when we come to examine the works of that great original, whose example he follows.

‘ The reader will observe, that in the shorter odes of Horace there is commonly one leading thought, which is finely enlivened with the graces of description. A constant unity of sentiment is therefore preserved in each of them, and the abrupt starts and sallies of passion are so artfully interwoven with the principal subject, that upon a review of the whole piece, we find it to be a perfect imitation of nature. This poet (whose judgment appears to have been equal to his imagination) is particularly careful to observe propriety in his most irregular excursions, and the vivacity of his passion is justified by the circumstances in which he is supposed to be placed. The diction of these poems is likewise adapted with great accuracy to the sentiment, as it is generally concise, forcible and expressive. Brevity of language ought indeed particularly to characterise this species of the ode, in which the Poet writes from immediate feeling, and is intensely animated by his subject. Delicacy is likewise indispensibly requisite, because the reader is apt to be disgusted with the least appearance of constraint or harshness in a poem, whose principal excellence lies in the happy and elegant turn of a pointed reflection. In short, little sallies and picturesque epithets have a fine effect in pieces of this kind, as



by the former the passions are forcibly inflamed, and by the latter their effects are feelingly exposed.

‘Of all these delicate beauties of composition, the Odes of Horace abound with pregnant and striking examples. Sometimes he discovers the strength of his passion, when he is endeavouring to forget it, by a sudden and lively turn which is wholly unexpected.

‘Sometimes his pictures are heightened with beautiful imagery, and he seizeth the imagination before he appeals to reason. On other occasions he breaks abruptly into a short and spirited transition; and on some subjects he is led imperceptibly into a soft melancholy, which peculiar elegance of expression, renders extremely agreeable. A fine stroke of this kind occurs in his beautiful Ode to Septimius.—’These are the sentiments which our ingenious critic entertains of Horace as a lyrist, many of which have been condemned, upon the justest principles, by the learned and sagacious lord Kaymis, in his Elements of Criticism.

In the second letter to his noble patron, Mr. Ogilvie inquires what share imagination claims in the composition of the ode, and what are the errors into which the odist is most easily betrayed. He sets out with refuting a mistaken notion, that a poet may, with greater ease, excite admiration when his theme is sublime, than when it is common, and such as we have been accustomed to contemplate. His sentiments on this point are peculiarly beautiful.

‘Admiration is a passion which can never be excited in any person, unless when there is something great and astonishing, either in the general disposition of a work or in some of the separate members of which it is formed. Thus we admire a whole piece, when we observe that the parts which compose it are placed in a striking and uncommon combination, and we even consider one happy stroke as an indication of genius in the artist. It frequently happens that the subject of a Poem is of such a nature, as that its most essential members cannot be set in any light distinct from that in which custom and experience has led us to consider them. Thus when the Poet addressed an hymn to Jupiter, Diana, or Apollo, he could not be ignorant that his readers were well apprised of the general manner, in which it was necessary to treat of these personages, and that they would have been offended, if he had presumed to differ in any material point from the opinions handed down by traditionary evidence. It was therefore necessary, that the Poet should manage a subject of this kind in the same manner as Rubens and Cypel have painted the Crucifixion, by either varying the attitude of the principal object to make it more sub-  
lime

lime and admirable, or by rendering some *inferior figure* picturesque and animated which had escaped the notice of his predecessors. When therefore a sublime object is not shown in some great and uncommon point of view, the Poet sinks in our esteem as much as he would have risen in it, if we had found his genius equal to his ambition.

‘ As I have already borrowed one illustration from painting, permit me to recall to your lordship’s memory, that noble figure by which the Church of Rome permitted Raphael to represent the Eternal Father, a figure which has been always considered as one of the greatest ornaments of the galleries of the Vatican. Any person may conclude that the difficulty of succeeding in this great attempt, must have bore some proportion to the *temerity* (shall we call it) of venturing to design it. If this celebrated artist had failed of throwing into that figure an air wholly extraordinary, his design would either have been considered as rash, or his imagination censured as deficient.

‘ On the contrary, the Poet who chuseth a more unpromising subject, and displays an unexpected fertility of invention in his manner of treating it, is admired as an original genius, and the perusal of his work excites in our mind the most agreeable mixture of surprize and pleasure.’

He gives instances from Callimachus, Pindar, and the prince of the Epic tribe, to prove, that admiration is not merely excited by the dignity of the subject ; but that it results from the great and uncommon circumstances which are happily thrown into the description. No man indeed ever doubted, that genius could elevate the subject ; yet Mr. Ogilvie must acknowledge, that the choice of a subject is a considerable part of genius ; and that some themes are of such a nature, as to be incapable of raising admiration by the utmost force of description, while others are almost equally incapable of being considered without emotion.

Our author is of opinion, that imagination claims a higher share of merit in the compositions of the lyrist, than in any other species of poetry ; because in the other branches of this art different ends may be obtained, and different expedients devised to answer the same purpose : whereas the most perfect kind of lyric poetry admits only of that end, to attain which, this faculty of the mind in its utmost vigour is indispensably requisite. By this peculiarity of the ode, the lyrist is seduced into a blemish no less exceptionable than barrenness. By a profusion of ornament and graces, his sentiments become superficial, or overcharged with colouring, and the thought is enervated in proportion to the luxuriance of fancy. Variety of imagery, bold transitions, and vivid picturesque descriptions, constitute the

the excellency of this kind of poetry. The Epic writer may be sometimes indulged with pursuing an idea, and running a metaphor into length ; but the Lyric poet must take the greatest care that his metaphors correspond to the object, in such a manner, as to shew its complete proportions in the fullest point of view, without including foreign and unappropriated epithets. In a word, the metaphors ought to be short, expressive, and perfectly fitted to the subject to be illustrated, like those observable in the Lyric odes of Euripides and Sophocles. The poet must also be careful to assign to every object that precise degree of colour, as well as that importance in the arrangement of sentiments, which it seems peculiarly to demand. A defect also in the choice or disposition of images, is signally perceivable in the Lyric compositions.

‘ It is therefore the business of the Lyric Poet, who would avoid the censure of composing with inequality, to consider the colouring of which particular ideas are naturally susceptible, and to discriminate properly betwixt sentiments, whose native sublimity requires but little assistance from the pencil of art, and a train of thought which (that it may correspond to the former) demands the heightening of poetic painting. The astonishing inequalities which we meet with, even in the productions of unquestioned genius, are originally to be deduced, from the carelessness of the Poet who permitted his imagination to be hurried from one object to another, dwelling with pleasure upon a favourite idea, and passing slightly over intermediate steps, that he may catch that beauty which fluctuates on the gaze of expectation.’

Every branch of the ode ought to be characterised by a peculiar degree of vivacity, and even vehemence of thought and expression, which it is impossible to preserve without diversity and concinnity joined with energy and fire.

What Mr. Ogilvie remarks on personification is very judicious ; but we see no reason why propriety in this figure is peculiarly requisite in the odist. His observations on the genius and manner of Pindar, are exceedingly ingenious ; and the criticisms on some passages in the odes of Flaccus, discover a refined taste and much judgment.—Let us now see how far he has been able to adhere in his poetical compositions to the rules laid down in his critique on Lyric poetry.

In the pretty ode on Melancholy, the author has indulged himself in a fine train of thought, from which he makes some transitions, which, we apprehend, are little suited to the subject. Some of the images introduced, rather excite dread than melancholy.



' Or bear me far to yon bleak dismal plain,  
Where fell-ey'd tygers all a-thirst for blood  
Howl to the desert ; while the horrid train,  
Roams o'er the wild where once great Babel stood.'

Propriety of metaphor is hardly sustained in the last of these four lines, which has scarce any meaning at all.

' Perch'd like a raven on some blasted yew,  
Let guilt revolve the thought-distracting sin ;  
Scar'd——while her eyes survey th'etherial blue,  
Lest heav'n's *strong lightning burst the dark within.*'

The first six stanzas glow indeed with fine imagery, and these lines which we are going to quote abound with noble sentiments and solemn versification, though we cannot think them intirely in the character of Lyrick poetry.

' When bleeds the heart as genius blooms unknown,  
When melts the eye o'er Virtue's mournful bier ;  
Not wealth, but Pity swells the bursting groan,  
Not pow'r, but whispering Nature prompts the tear.

Say, gentle mourner, in yon mouldy vault,  
Where the worm fattens on some scepter'd brow,  
Beneath that roof with sculptur'd marble fraught,  
Why sleeps unmov'd the breathless dust below ?

Sleeps it more sweetly than the simple swain,  
Beneath some mossy turf that rests his head ?  
Where the 'lone Widow tells the Night her pain,  
And Eve' with dewy tears embalms the dead.

The lily, screen'd from ev'ry ruder gale,  
Courts not the cultur'd spot where roses spring :  
But blows neglected in the peaceful vale,  
And scents the zephirs balmy-breathing wing.

The busts of grandeur, and the pomp of pow'r,  
Can these bid Sorrow's gushing tears subside ?  
Can these avail, in that tremendous hour,  
When Death's cold hand congeals the purple tide ?

Ah no !—the mighty names are heard no more :  
Pride's thought sublime and Beauty's kindling bloom  
Serve but to sport one flying moment o'er,  
And swell with pompous verse the scutchon'd tomb.

For me :—may Passion ne'er my soul invade,  
Nor be the whims of towering Frenzy giv'n ;  
Let Wealth ne'er court me from the peaceful shade,  
Where Contemplation wings the soul to heav'n.

O guard me safe from Joy's enticing snare !  
 With each extreme that Pleasure tries to hide,  
 The poison'd breath of slow-consuming Care,  
 The noise of Folly, and the dreams of Pride.

But oft when Midnight's sadly solemn knell  
 Sounds long and distant from the sky-top't tower ;  
 Calm let me sit in Prosper's lonely cell,  
 Or walk with MILTON thro' the dark Obscure.

Thus when the transient dream of life is fled,  
 May some sad friend recall the former years ;  
 Then stretch'd in silence o'er my dusty bed,  
 Pour the warm gush of sympathetic tears.'

The invocation to the genius of Shakespeare is pregnant with true poetic fancy ; and the concluding verses are as happily turned and introduced as any we remember in the English language.

But ah ! on Sorrow's cypress bough  
 Can Beauty breathe her genial bloom ?

On Death's cold cheek will Passion glow ?  
 Or Music warble from the tomb ?  
 There sleeps the Bard, whose tuneful tongue  
 Pour'd the full stream of mazy song.  
 Young Spring with lip of ruby, here  
 Showers from her lap the blushing year ;  
 While along the turf reclin'd,  
 The loose wing swimming on the wind,  
 The Loves which forward gesture bold,  
 Sprinkle the sod with spangling gold ;  
 And oft the blue-ey'd Graces trim  
 Dance lightly round on downy limb ;  
 Oft too, when Eve' demure and still  
 Chequers the green dale's purling rill,  
 Sweet Fancy pours the plaintive strain ;  
 Or wrapt in soothing dream,  
 By Avon's ruffled stream,  
 Hears the low-murmuring gale that dies along the plain.'

In the ode to Time, the following beautiful image suddenly breaks in on the reader :

‘ But ah, what hand the smiling prospect brings !  
 What voice recalls th' expiring day !  
 See darting swift on eagle-wings,  
 The glancing Moment bursts away !  
 So from some mountain's head,  
 In mantling gold array'd,

While bright-ey'd Fancy stands in sweet surprize :  
 The vale where musing Quiet treads,  
 The flow'r-clad lawns, and bloomy meads,  
 Or streams where Zephyr' loves to stray  
 Beneath the pale Eve's twinkling ray ;  
 Or waving woods detain the sight : —  
 —When from the gloomy cave of Night  
 Some cloud sweeps shadowy o'er the dusky skies,  
 And wraps the flying scene that fades, and swims, and dies.'

The climax would have been more regular by transposing the words to *swims* and *fades*.

There are many striking sentiments, and ingenious imitations in the ode to Sleep ; but we particularly admire the next ode to Evening, for the novelty of the objects presented to the imagination, the richness of the painting, and the variety of the colouring.

Several other poems in this collection have distinguished merit, and even those for which the author pleads in apology, that they were juvenile performances, would not discredit the first poet of the age. Possibly we may be peculiar in this warm approbation of our author, of whom we never remember to have heard before ; but we speak from our feelings, and have given sufficient specimens for the reader to form his own judgment.

ART. VIII. *The Ghost. By the Author. Part I. II, and III.*  
 4to. Pr. 4s. Flexney.

MANY of our readers are, we doubt not, surprized, that amongst the several literary productions which we have animadverted on for some months past, Mr. Churchill's *Ghost* should have *glided* by us unnoticed : it may not, therefore, be improper to acquaint them, that we purposely deferred our remarks on that poem untill the whole should be completed, of which we were every day in expectation. As we have now reason to think, from our perusal of the *third* book (lately published) that the subject is at length exhausted, we shall submit to the public our free opinion concerning the merit of this performance.

The apparition in Cock-Lane, with all the circumstances attending it, was too fair a subject of ridicule to escape the satirical genius of the author of the *Rosciad*, who has taken occasion, through the channel of this popular topic, to convey to us his opinion of men and things with great freedom and equal severity. As we are always ready to do justice to every production of genius that falls under our inspection, the same impartiality which obliged us to condemn this gentleman's



last essay, will induce us to acknowledge the great poetical merit of this performance; tho' at the same time we cannot but lament that its beauties are sullied by several personal reflections, and malevolent sarcasms, occasionally interspersed on some very respectable characters. We are always concerned to find genius and parts soured by spleen and ill-nature, and to see an author stepping out of his way to degrade talents by abuse and scurrility. Exclusive of these blemishes, we are certain the performance before us will give our readers much pleasure and entertainment, as it abounds in strokes of humour and sensible reflections, and with regard to the numbers is, for the most part, unexceptionable; not only the measure used by Butler, but the wit, spirit, and manner of that author, are happily hit off in this poem.

The first book (which is the best) is taken up in a kind of chronological account of the progress of superstition, from the earlier ages down to the present time. The folly of antient divination is humorously ridiculed in the following lines, which are truly, and in every sense Hudibrastic:

‘ Among the Romans not a bird  
Without a prophecy was heard;  
Fortunes of empires often hung  
On the magician magpye's tongue,  
And ev'ry crow was to the state  
A sure interpreter of fate.  
Prophets, embodied in a college,  
(Time out of mind your seat of knowledge,  
For genius never fruit can bear  
Unless it first is planted there,  
And solid learning never falls  
Without the verge of college walls)  
Infallible accounts would keep  
When it was best to wetch or sleep,  
To eat or drink, to go or stay,  
And when to fight or run away,  
When matters were for action ripe  
By looking at a *double tripe*;  
When emperors would live or die  
They in an *ass's skull* could spy,  
When gen'als would their station keep  
Or turn their backs, in *hearts of sheep*.  
In matters, whether small or great,  
In private families or state,  
As amongst us, the holy seer  
Officiously would interfere,  
With pious arts and rev'rend skill  
Would bend lay bigots to his will,

Would help or injurè foes or friends,  
Just as it serv'd his private ends.  
Whether in honest way of trade  
Traps for virginity were laid,  
Or if, to make their party great,  
Designs were form'd against the state,  
Regardless of the common weal,  
By int'rest led which they call zeal,  
Into the scale was always thrown,  
The will of heav'n to back *their own*.'

From Rome our author transports us to England, a land he compliments so far as to say, *where follies naturally grow*; and laughs in very good metre at Campbell, the deaf and dumb fortune-teller, and others of the same stamp, to whom

' — the happy art was known,  
To tell *our* fortunes, make *their own*.'

The following lines, which serve to introduce the *ghost*, have that pleasing effect, which truth, ease, and simplicity, will always produce.

' Whilst, in contempt of all our pains,  
The tyrant *Superstition* reigns  
Imperious in the heart of man,  
And warps his thoughts from Nature's plan;  
Whilst fond *Credulity*, who ne'er  
The weight of wholesome doubts could bear,  
To Reason and herself unjust,  
Takes all things blindly upon trust;  
Whilst *Curiosity*, whose rage  
No mercy shews to sex or age,  
Must be indulg'd at the expence  
Of *Judgment, Truth, and Common Sense*;  
Impostures cannot but prevail,  
And when *old miracles* grow stale,  
*Jugglers* will still the art pursue,  
And entertain the world with *new*.'

The ridicule on *invocations*, at the beginning of the second book, tho' rather too long, has humour and archness in it; and his *own to truth*, is extremely pleasing and poetical.

' If, in the giddy hours of youth,  
My constant soul adher'd to *Truth*;  
If, from the time I first wrote man,  
I still pursu'd thy sacred plan,  
Tempted by Interest in vain  
To wear mean *Falshood's* golden chain;

IF,

If, for a season drawn away,  
 Starting from Virtue's path astray,  
 All low disguise I scorn'd to try,  
 And dar'd to sin, but not to lie;  
 Hither, O hither, condescend,  
*Eternal Truth*, thy steps to bend,  
 And favour *Him*, who ev'ry hour  
 Confesses and obeys thy pow'r!

*Si sic omnia*——O Churchill, we should never have found fault with thee!—The ghost is now brought upon the stage, and ushered in thus:

' This *Apparition* (with relation  
 To ancient modes of *derivation*,  
*This* we may properly so call,  
 Although it ne'er appears at all,  
 As, by the way of *inuendo*,  
*Lucus* is made *à non lucendo*)  
 Superior to the vulgar mode,  
 Nobly disdains that servile road,  
 Which coward ghosts, as it appears,  
 Have walk'd in full five thousand years,  
 And for restraint too mighty grown,  
 Strikes out a method of *her own*.

' Others, may meanly start away,  
 Aw'd by the herald of the day,  
 With faculties too weak to bear  
 The freshness of the morning air,  
 May vanish with the melting gloom,  
 And glide in silence to the tomb;  
*She* dares the sun's most piercing light,  
 And knocks by day as well as night;  
*Others*, with mean and partial view,  
 Their visits pay to *one* or *two*,  
*She*, great in reputation grown,  
 Keeps the best company in town:  
*Our* active enterprising ghost,  
 As large and splendid routs can boast  
 As those, which rais'd by *Pride's* command,  
 Block up the passage thro' the *Strand*.'

The reader, we are pretty sure, would not wish to blot out any of these lines, but the two last, which convey an invidious sneer that surely had better have been omitted; but it has been the custom of satyrists, time out of mind, to indulge their talents for abuse at the expence of truth and humanity. It



is a common saying, that '*when the wine is in, the wit's out*;' it is perhaps equally true, that when the *wit's in*, good-nature and prudence are *out*. This gentleman would not otherwise, we think, in the sequel of this poem, have fallen foul on some characters to whom the world of literature have great obligations; but let those who have a taste for the bitterness of satire, peruse and enjoy our author's severe strictures on Avaro, Plausible, and Pomposo. In the mean time we will treat our readers with a peep into Fanny's vault, which is thus humorously described:

' A Vault it was, long time applied  
To hold the last remains of *Pride* :  
No *Beggar* there, of humble race,  
And humble fortunes, finds a place ;  
To rest in *Pomp* as well as *Ease*  
The only way's to pay the *Fees*.  
*Fools*, *Rogues*, and *Whores*, if *Rich* and *Great*,  
Proud e'en in death, *here rot in State*.  
No thieves disrobe the *well-dress'd* dead,  
No plumbers steal the *sacred* lead,  
Quiet and safe the bodies lie,  
No *Sexton* sell, no *Surgeons* buy.'

When the heroes *adventured forth* to this vault, our author tells us, that

' ——— *Caution* before  
With heedful step the *lanthorn* bore,  
Pointing at graves, and in the rear,  
*Trembling*, and *talking loud*, went *Fear*.'

These images are to the last degree *picturesque* and *poetical*.

The second book concludes thus :

' Descend then Truth, and guard my side,  
*My muse*, *my patroness*, and *guide* !  
Let others at invention aim,  
And seek by falsities for fame ;  
Our story wants not at this time,  
*Flounces* and *furbelows* in rhyme :  
Relate plain facts ; be brief and bold ;  
And let the poets, fam'd of *old*,  
Seek, whilst our artless tale we tell,  
In vain to find a parallel :  
SILENT ALL THREE WENT IN, ABOUT  
ALL THREE TURN'D SILENT, AND CAME OUT.'

The third book of *the Gboff*, which, with regard to the propriety of its title, might as well have been called the Third Book of the *Aeneid*, the *Dunciad*, the *Resciad*, or any thing else, is, in our opinion, much inferior to the other two, though by no means destitute of *poetical* merit, consisting principally of long digressions, unconnected sallies of wit, and severe reflections on some particular persons, who have been so unfortunate as to offend this most vindictive author: amongst these the poor inoffensive *laureat* comes in for a plentiful share of abuse, and is treated with more asperity than a character so harmless could, we think, well deserve; for, as a poet, not much more good-natur'd than Mr. Churchill, has observed,

‘ Who breaks a butterfly upon a wheel ?’

*Pomposo* and *Plausible*, with two new characters, *Dullman* and *Crape*, are likewise brought upon the stage, and rendered as ridiculous as the bitterness of strongly pointed satire, and good verse, can possibly make them: but as we received no pleasure ourselves from this part of our author's performance, we shall give our readers no extracts but those which had (in our eyes at least) the most real and intrinsic merit. Amongst these, the following description of Fame is perhaps the most striking and picturesque:

• A *prattling gossip*, on whose tongue  
Proof of perpetual motion's hung,  
Whose lungs in strength all lungs surpass,  
Like her own Trumpet made of brass,  
Who with an hundred pair of eyes  
The vain attacks of sleep defies,  
Who with an hundred pair of wings  
News from the farthest quarters brings,  
Sees, hears, and tells, untold before,  
All that she knows, and ten times more.’

Mr. Churchill's excuse for wandering and digressing is so well expressed, that one would almost forgive his ramblings for the pleasure of reading it.

‘ The man who deals in humble prose,  
Tied down by rule and method goes,  
But they who court the vig'rous Muse  
Their carriage have a right to chuse.  
Free as the air, and unconfin'd,  
Swift as the motions of the mind,  
The Poet darts from place to place,  
And instant bounds o'er time and space.

Nature (whilst blended fire and skill  
Inflame our passions to his will)  
Smiles at her violated laws,  
And crowns his daring with applause.

‘ Should there be still some rigid few  
Who keep *propriety* in view,  
Whose heads turn round, and cannot bear  
This whirling passage thro’ the air,  
Free leave have such at home to sit,  
And write a *regimen* for wit :  
To clip our pinions let them try,  
Not having heart themselves to fly.’

His compliment to the author of *Tristram Shandy* on the same occasion, is pretty and poetical :

‘ Could I, whilst *Humor* held the Quill,  
Could I *digress* with half that skill,  
Could I with half that skill return,  
Which we so much admire in *STERNE*,  
Where each *Digression*, seeming vain,  
And only fit to entertain,  
Is found on better recollection,  
To have a just and nice Connection,  
To help the whole with wond’rous art,  
Whence it seems idly to depart,  
Then should our Readers ne’er accuse  
These wild excursions of the Muse,  
Ne’er backward turn dull Pages o’er  
To recollect what went before ;  
Deeply impress’d, and ever new  
Each Image past should start to view,  
And We to *DULLMAN* now come in,  
As if we ne’er had absent been.’

His compliment (if such it should be called) to the best of kings, is elegant and genteel :

‘ How might the Muse exalt her lays,  
And wanton in a Monarch’s praise,  
Tell of a Prince in *ENGLAND* born,  
Whose Virtues *ENGLAND*’s crown adorn,  
In Youth a pattern unto age,  
So chaste, so Pious, and so Sage,  
Who, true to all those sacred bands  
Which private happiness demands,  
Yet never let’s them rise above  
The stronger ties of Public Love.’



The lines which follow these are nervous, manly, and such as no Englishman can read without pleasure :

‘ With conscious Pride see ENGLAND stand,  
Our *holy Charter* in her hand,  
She waves it round, and o’er the Isle  
See *Liberty* and *Courage* smile.  
No more she mourns her treasures hurl’d  
In *Subsidies* to all the world,  
No more by foreign threats dismay’d,  
No more deceiv’d with foreign aid,  
She deals out Sums to *petty States*,  
Whom *Honour* scorns, and Reason hates,  
But, wiser by Experience grown,  
Finds safety in herself alone.

‘ Whilst thus, she cries, my children stand,  
An honest, valiant, *native band*,  
A train’d MILITIA, brave and free,  
True to their KING, and true to ME,  
No *foreign Hirelings* shall be known,  
Nor need we Hirelings of *our own*.  
Under a just and pious reign  
The Statesman’s sophistry is vain,  
Vain is each vile corrupt pretence,  
These are my *natural* defence,  
Their Faith I know, and they shall prove,  
The Bulwark of the KING they Love.’

Those who love the *Scots*, will not greatly admire the following lines :

‘ The dupe of SCOTS (a fatal race,  
Whom GOD in *wrath* contriv’d to place,  
To scourge our crimes, and gall our pride,  
A constant thorn in ENGLAND’s side,  
Whom first, our greatness to oppose,  
He in his vengeance mark’d for *foes*,  
Then, more to serve his wrathful ends,  
And more to curse us, mark’d for *Friends*.)’

The description of the *Tower* and *Billinggate*, at the latter end of the *third book*, has a great deal of humour in it ; and shews that the author of this poem has it in his power, whenever he thinks fit, to divert and entertain, without having recourse to bitter sarcasm, and personal invectives.

‘ Near to that *Tow’r*, which, as we’re told,  
The mighty JULIUS rais’d of old,

Where,

Where, to the Block by Justice led,  
The *Rebel* Scot hath often bled,  
Where Arms are kept so clean, so bright,  
'Twere Sin they should be soil'd in fight,  
Where Brutes of *foreign* race are shewn  
By Brutes much greater of *our own*,  
Fast by the crouded *Thames*, is found  
An ample square of sacred ground,  
Where artless *Eloquence* presides,  
And *Nature* ev'ry sentence guides.

• Here *Female Parliaments* debate  
About Religion, Trade, and State,  
Here ev'ry *Naiad's* Patriot soul,  
Disdaining *Foreign* base controul,  
Despising *French*, despising *Erse*,  
Pours forth the *plain Old English* Curse,  
And bears aloft, with terrors hung,  
The Honours of the *Vulgar Tongue*.\*

Our readers will perceive by these few extracts, that this poem, though not so regular and correct as we could wish, will give them great pleasure in the perusal: we therefore sincerely congratulate Mr. Churchill on the recovery of his muse, which, we own, seemed to us in his \* last performance a little sickly.

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ART. IX. *Memorials and Letters relating to the History of Britain in the Reign of James the First. Published from the Original.*  
12mo. Wilson, in the Strand.

THE reputation of the learned editor alone, induced us to cast an eye upon this collection of papers, from which we expected but little entertainment, after the numerous volumes lately published with a similar design. Original papers, we imagined, had been so thoroughly sifted by antiquaries and historians, that little remained in this way besides the dross and rubbish shoved into a corner by universal consent. Nevertheless, we here meet with several letters, extremely characteristical of the writers and of the times, in which the pedantic trifling, the fulsome adulation, and the extravagant notions respecting royal prerogative, are strongly described. Some of them, indeed, afford a melancholy proof, how frequently kingdoms are governed by fools and children, and how little the real character

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\* See our observations on *Night*, a poem.

of a courtier is known by the grave, formal, and sage-like exterior, which he puts forth to the people. Could it be conceived, that the same duke of Buckingham, that great man who directed all the measures of the administration, and swayed despotic over the most secret thoughts of his royal master, could employ his time in a puerile correspondence, and a gossiping intercourse, of which a nurse or midwife of the present age would be ashamed. He addresses king James in the familiar phrase of *Dear Dad*, and *Gossip*, and subscribes himself *Stinie*; the whole substance of the letter being just what we might expect from such childish conceits.

Here is one from the dutchess of Buckingham to the king, concerning the weaning of her daughter Mall; a point in which she thought it necessary to consult so experienced a gossip as the royal James.

‘ May it pleas your Majestie,

‘ I have received the two boxes of drid ploms and graps, and the box of violatt caks, and chickens; for all which I most humbly thank your majestie.

‘ I hope my lord Anan has tould your majestie, that I did mean to wene Mall very shortly. I wood not by any mens adon it, till I had surst made your majestie acquainted with it; and by reason my cusen Bret’s boy has binne ill of latt, for fere shee should greeve and spyle her milk, maks me very desiorous to wene her; and I thinke shee is ould enuse, and I hope will endure her wening very well; for I thinke there was never child card less for the brest than shee dos; so I do entend to make triall this night how shee will endure it. This day, praying for your majestie’s health and longe life, I humbly take my leve.

Your majestie’s most humbell sarvant,

K. BUCKINGHAM.’

We shall in the next place present the reader with a specimen of the duke’s talent at cozening, and the extraordinary means by which he insinuated himself into the heart of this weakest of all princes, as to favourites.

‘ Dear Dad and Gossip,

‘ Though I have received three or four letters from you since I wrote last, yet, as Tom Badger says, I am not behind-hand with you; for I have made a hundied answers to them in my mind; yet none that could satisfy my mind; for kinder letters never servant received from master; and for so great a king to descend so low, as to his humblest slave and servant, to communicate himself in a style of such good-fellowship, with expressions of more care than servants have of masters, than physicians have of their patients, (which hath largely appeared to  
me



me in sickness and in health) of more tenderness than fathers have of children, of more friendship than between equals, of more affection than between lovers of the best kind, man and wife, what can I return! nothing but silence; for if I speak, I must be sawcy, and say this, or short of what is due, my purveyor, my good fellow, my physician, my maker, my friend, my father, my all, I heartily and humbly thank you for all you do, and all I have. Judge what unequal language this is in itself, but especially considering the thing that must speak it, and the person to whom it must be spoken. Now, tell me whether I have not done discreetly, to be silent all this while; 'tis time I should be so again, or else commit a fault in wearying him, that never wearies to do me good. Then thus I'll end. I begin my journey to-morrow. I shall have the prince to wait of. We shall ly at Theobalds. The one will hunt hinds and does, the other survey the trees, walks, ponds, and deer. The next day after lay ourselves at your feet, there crave your blessing; then give an account of Theobald's park to the best of men, though not of the kind of man, yet made by man, more than man, like a man, both artificial man, and my most natural Sovereign, who, by innumerable favours, hath made me,

Your Majesty's

both humble slave and dog.

STINIE.'

What a monarch must this have been, who could be the dupe of such fantastic adulation?

We entertain the greatest respect for Sir David Dalrymple, but we cannot pass over an incivility, shewn to a gentleman no less respectable than himself in point of erudition and genius; we mean the contemptuous manner in which he has thought proper to spell a certain gentleman's name, when he speaks of his *Life of Bacon*, and edition of the works of that nobleman.—Surely Mr. M—— ought to be allowed a decisive judge in the orthography of a word of two syllables only, in which he certainly has more concern than any other person! If a sarcasm was intended, it shews less liberality than we should expect from a scholar and a gentleman.

#### FOREIGN ARTICLES.

ART. X. *Pieces Originales concernant la Mort Cruelle du Sieur Calas, Negociant a Toulouse.* 8vo. Becket and De Hondt.

**I**N this little affecting publication we behold the dreadful effects of popular prejudice and fanaticism: an innocent father, a man of worth and probity, breathing his last under the

most exquisite tortures, on the unreasonable suspicion of a crime, of which it was physically and morally impossible he could have been guilty; five children, and an unhappy mother, reduced to beggary and infamy from affluence and reputation, by the iniquitous sentence of judges, actuated by the most execrable and cruel superstition. Whether the publication be justly ascribed to Mr. De Voltaire, is not material; certain we are, it is no way unworthy of his free spirit, and of those generous, bold sentiments, disseminated through all his writings.

Mark Antony Calas, son of the Sieur Calas, a merchant of Toulouse, and a Protestant, was bred to the law; but being unable to get himself admitted a licentiate, and otherwise chagrined with disappointments, took the fatal resolution of making away with his life, which he executed immediately after supper in his father's house. The fact is proved by the most solemn declarations of the expiring father, the mother, one of the brothers, the maid-servant, of M. la Vaisse, a gentleman who supped that night in the family, and by the absurdity of supposing that the dreadful event could be effected by any other means. Notwithstanding this the father is found guilty of parricide, upon popular report, and broke on the wheel. One of the brothers is condemned to banishment, as accessory to the murder, and yet, by the strongest contradiction, privately confined in Thoulouse; while the rest of the family continues exposed to all the misery of want, and the anguish consequent on the melancholy end of the brother, the ignominious tragical death of the father, and the supposition that they themselves are not innocent of the most unnatural and shocking of all crimes. Here they appeal to the world, and solicit their king for redress, in terms the most pathetic. They assert their own innocence, and demonstrate, to our intire satisfaction, the innocence of the wretched aged parent.

The memorial of Donatus Calas, one of the sons, cannot be read without shedding tears, and feeling conviction. It is the voice of oppressed, but undaunted virtue. The declarations of the mother, and of Peter Calas, the brother, are strongly marked with truth, and unfeigned distress. The vindication annexed is spirited and sensible. In a word, it is impossible to read, and not perceive, that the father Calas, a feeble old man of sixty-eight years of age, was condemned to be first racked with the ordinary and extraordinary torture, to expire upon the wheel, and his body afterwards to be burnt to ashes, for having, with his weak hands, strangled, in hatred of the catholic religion, a stout and vigorous beloved son in the prime of life, who was not a catholic.—Such are the absurdities in this impious sentence, and barbarous execution.

On the opposite page is a very indifferent English translation.

ART. XI. *L'Eloquence du Corps, ou l'Action du Predicateur, par M. l'Abbé Dinouart. 12mo. Paris.*

THE subject of this treatise is more curious than useful ; we must rather admire the effects of action on Greek and Roman audiences, than pretend to lay down rules for producing similar effects. All know the stress which Demosthenes laid on gestural language ; but who shall describe the exact tone of voice, and air of body, with which he pronounced his celebrated orations against Philip ? It appears to us, that the powers of this prince of elocution would, in a great measure, be lost on a modern audience, for want of that sensibility, and exquisite feeling, so remarkable in the most tumultuous assemblies of Athens and Rome. Who now a-days would think of restoring unanimity and concord to a distracted furious mob of plebeians, by repeating a simple apologue ? It is in vain to look in the writings of the ancient orators for the causes of that extraordinary influence their harangues had over the minds of the people ; a reader of taste shall now take up Demosthenes or Tully, and peruse all their orations without any considerable emotion. He will frequently admire the genius and address of the orators, but never feel that fluctuation of passions which they are said to have produced. We have repeatedly read the famous oration for Ligarius, which disarmed the wrath of Cæsar, with astonishment at the effect. M. Dinouart, by mistake, ascribes this effect to the oration spoken in behalf of Dejotarus.

Our author regards action as the first quality in an orator ; he prefers it even to sentiment and diction ; yet is this faculty local, temporary, and wholly accidental. It is by the force of invention and elocution, that Demosthenes and Tully have reached posterity, and acquired immortality. Pronunciation and action sustain the powers of elocution, frequently exalt them ; they conceal the faults, and even convert blemishes into beauties by the most happy delusion ; but they impart no real merit, nor scarce any solid reputation or success. His precepts are too general to instruct. ‘ *L’action* (says he) *doit être simple dans les petites choses, tempérée dans les médiocres, sublime et majestueuse dans les grandes, vrai et naturelle dans toutes les occasions.*’ All this is very true ; but we want to know in what manner this simple, moderate, sublime, and natural, just action is to be expressed ; for that it ought to be adapted to the subject requires no information. The few rules which he has been able to collect from antiquity, are as little to the purpose ; and indeed it is not possible to convey in words an exact idea of the different modes of gesticulation, and the tones of voice upon which so much of the success of the orator depends. Father Lucas, in his beau-



tiful Latin poem on the voice and action, has entered into a minute detail of the particulars which constitute gestual language; but we are rather entertained with his poetry than edified by his instructions. The same may be said of M. Dinouart, with whose vivacity, taste, and genius, we cannot help being amused; although the discerning reader will discover a variety of errors, omissions, and very disputable positions.

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ART. XII. *Opere diverse del Regio Consigliere Giuseppe Aurelio di Gennaro, Vol. I. Naples.*

**I**N the dedication of this work to his Catholic majesty, late king of Sicily and Naples, the author pays some handsome compliments to that monarch, on his design of collecting into one body the scattered detached laws of his dominions. The first piece in this pretty collection turns upon a subject, which one would imagine the least capable of poetical embellishment; yet has signior Gennaro adorned it with all the graces of fancy and beauties of the Latin language. He celebrates the wisdom of the ancient jurisprudence of the Roman senate and people, ascribing the invention of laws to Ceres, who not not satisfied with having enriched the field with golden crops, determines to subject the tumultuous passions of mankind to the empire of reason, and to polish their manners by laws and government. Ceres declares her resolution in the assembly of the gods; Jupiter approves her design, and harangues his divine audience upon that subject. It is voted in heaven that laws should be given to the inhabitants of the earth, and Egypt first reaps the benefit of this decree.

The poet then gives a beautiful detail of the progress of laws through the several ages of the Egyptian monarchs and Grecian republics. He sings the virtues of the several great legislators of antiquity, and happily varies his expression with the character represented. Thence he proceeds to the establishment of laws in Rome, and celebrates Romulus as the first legislator of that vast empire. Numa impressed the seal of religion, and Tullius reduced to civil form the faith of contracts. Speaking of the abuse which the kings made of their power, he introduces the story of Lucretia, and puts one of the most sublime and pathetic speeches in the mouth of that heroine, to be met with in any author ancient or modern. In a word, this poem alone is sufficient to immortalize the genius of signior Gennaro.

The two critical essays subjoined, on the Roman jurisprudence, display great erudition, and a fund of genius and manly politics.

## Monthly CATALOGUE.

Art. 13. *The Wedding-Day. In Three Parts. By a Citizen of London.* 8vo. Pr. 1s. Keith.

**T**HIS citizen of London mistook his talents when he applied them to poetry. Heaven shield us from having the blessings of the nuptial hour blighted by such an epithalamium. Our poetical trader, like many of his brethren of the livery, throws out a few squibs of pleasantry on his first entrance, but soon degenerates into the beaten track of morality, and hackneyed admonition; a few lines of which will afford the reader a sufficient specimen of the entertainment he is to expect from the wedding-day.

‘ As nature’s law is good in all her ways,  
 Good, man perverts, his mind who disobeys;  
 His mind, attended, tells him when he’s wrong;  
 He flights her praise, and seeks it from a throng;  
 Ambition’s vice, perhaps in some disguise;  
 Praise is not his to serve himself who tries;  
 To serve himself’s his duty, which who shuns,  
 ’Gainst nature’s law, to just chastisement runs.  
 He serves himself, whose duty is well done;  
 Who seeks for praise, shews plain he merits none;  
 Deceitful proves him in that very deed,  
 His best perform’d, of Worth he’s still in need:  
 Man’s mind so tells him, yet the silly tool,  
 Hero, would be, and prove himself a fool.  
 A robber’s fame why should it ever charm?  
 Reas’n and religion command not to harm:  
 No wonder when rejected are *their* law,  
 From worthless man protection they withdraw.  
 Cease then, nor order imperfection name,  
 Christianity and reas’n’s perfection are the same.’

Art. 14. *An Enquiry how far L—— B—— merits the exalted Character given him by the Briton; and the Politics and Principles of the Briton and Auditor, exposed and refuted.* 8vo. Pr. 1s. Williams.

After some general abuse flung at the Briton and Auditor, this wiseacre declares, that no Scotchman can, without injustice, be appointed to the high employments of the nation, because these descend hereditarily to Englishmen. He regards it as insolence in L—— B——, to have been installed at the same time with a prince of the blood; takes upon himself the defence of his Prussian majesty, and of the treaties made with that monarch; shewing by his noise and emptiness his qualifications for the important commission of drummer to the British volunteers in the Brandenburg service.

- Art. 15. *The Minister of State. A Satire.* 4to. Pr. 1s. 6d.  
Wilson and Fell.

This satire, wrote in the manner of Swift, is not destitute of merit. The versification is loose, and many of the lines hobble; but some thoughts are manly, just, and sarcastic.

- Art. 16. *An Epistle to the King.* 4to. Pr. 6d. Waller.

Although we do not chuse to encourage this poet to pursue his epistolary correspondence with the sovereign, we must confess the throne has been addressed with worse counsel, uttered in worse versification.

- Art. 17. *Some Reasons for Serious Candor in Relation to Vulgar Decisions concerning Peace or War. In a Letter to a Friend.* 8vo. Pr. 6d. Henderson.

This writer, replete with apothegms, and oracular sayings, has secured himself against contempt, by luckily stumbling upon the moderate side of the question, now agitated by our scribbling politicians. He has uttered truths which every man knows, and displayed much wisdom, without proving that he possesses any understanding.

- Art. 18. *The Expediency of a Peace, deduced from a candid Comparison of the respective States of Great Britain, and her Enemies.* 8vo. Pr. 1s. Cooke.

The principles of our author are the same with those of the preceding writer; but he has explained them more rhetorically, and flourished in a higher strain of elocution.

- Art. 19. *A Letter to the Right Hon. the Lord Mayor, Aldermen, Common Council, and Citizens, of London, concerning the Peace now in Agitation between Great Britain and France.* 8vo. Pr. 6d. Hinxman.

If we may judge from the stile of these pamphlets, the popular tide seems to have taken a turn favourable to the pacific measures of the present administration. This writer, exhausted in the course of a long war, stands much in want of a cessation of toil and hostilities.

- Art. 20. *A Letter to a Member of the Honourable House of Commons, on the present important Crisis of National Affairs.* 8vo. Pr. 1s. 6d. Morgan.

There never appeared a wit so dull but he had his little circle of admirers, nor a writer so mean, but he had his imitators.



Our author has taken the Monitor for his model, and echoes back the periodical oracles of that political watchman. The alarm is again sounded about favourites; the public is reminded of the loss of Newfoundland; but not a syllable mentioned of its recovery; the stale encomiums on the late minister are repeated; the cry against the present administration renewed; the necessity of retaining all our conquests urged, and every topic suggested by the engines of faction to excite discontent, suspicion, and distrust, resumed by this seditious and very contemptible scribbler.

Art. 21. *An authentic Account of the Reduction of the Havanna, and the Advantages arising from that Conquest; with an Historical Description of the Place; its Situation, Port, Castles, Fortifications, &c. with Observations thereon. Also a Journal of the Siege, with the Articles of Capitulation.* 8vo. Pr. 1s. 6d. Hinxman.

The bulk of this pamphlet is purloined from the gazettes and news-papers; to which the editor has added a kind of prefatory discourse, acquainting us how we are always outreached in politics by the French; and that we should act like fools and madmen, if we ever entertained a thought of restoring the Havanna to the Spaniards.

Art. 22. *A Letter to the Right Hon. William Pitt, Esq; on the present Negotiations for a Peace with France and Spain.* 8vo. Pr. 1s. 6d. Coote.

Mr. Pitt will not think himself much obliged to this correspondent, who attacks with spirit and asperity the leading measures of his administration, and the foundation of his popularity. The writer inquires into the prudence of that spirit of conquest which seemed to influence all the schemes of the late ad——n; whether demanding repeated fresh indemnifications will not be incurring an additional load of expences? Whether the success of the British arms in America and the West Indies, can be justly ascribed to the conduct of the minister? Whether the reduction of Belleisle was an object answerable to the consumption of blood and treasure it occasioned? Whether the preliminaries agreed to by the ad——n, in the late negotiation with M. Bussy, either indemnified the expences of the war, fulfilled the expectations of the people, or corresponded with the original design of commencing hostilities? Whether the engagements with our continental ally, were either consistent with the avowed principles of the m——r, or the real interest of the nation? Whether there was sense or sincerity

rity in that extraordinary paradox uttered in one of the high assemblies of the nation —“ that America was conquered in Germany ?” and lastly, Whether the terms of preliminaries, adjusted with France in 1761, were equal to those which the public supposes have formed the basis of negotiation in 1762 ? We pass judgment only upon the execution of this performance, which we think keen and animated ; the public is left to decide upon the merit of the writer’s principles.

Art. 23. *An Ode to the Right Hon. William Pitt, Esq; By William Wales. Fol. Pr. 1s. Kearsly.*

This good natured bard infuses the balm of poetry into those sores made by political rancour.

Art. 24. *A Narrative of the most Cruel and Barbarous Treatment of Miss Sarah Molloy, now in the Hospital of Incurables; who was kept confined, and almost starved from the Year 1747 to January 1762, when she was found by a Watchman, with her Arms tied, at the Door of a House in Rofs-Lane, about Twelve o’Clock at Night. With all the different Letters and Affidavits published on that Occasion. 8vo. Pr. 6d. Kearsly.*

Charity obliges us to regard the subject of this narrative, as an attempt to blast the reputation of Mr. Molloy, until the facts are proved upon more undeniable authority.

Art. 25. *The Deification of the Fair Sex. 8vo. Pr. 1s. Williams.*

We could wish to see genius amuse itself in a manner less offensive to decency. The author of this bagatelle is possessed of talents equal to higher subjects.

Art. 26. *Select Poems from M. Gesner’s Pastorals. By the Versifier of Anningait and Ajutt. The Second Edition. 4to. Pr. 1s. Newbery.*

We have had occasion lately to applaud the versification of this poetical lady ; and she has now given us proof of her taste and judgment in the choice of a subject.

Art. 27. *The Contemplatist : A Night Piece. By J. Cunningham. 4to. Pr. 6d. Payne.*

Mr. Cunningham has more than once received from us the tribute of applause due to his merit. His muse hath a peculiar sweetness and elegance ; all his sentiments are natural, and his language simple, solemn, and perfectly chaste, unless we  
except

except a few obsolete, perhaps, unauthorized words, admitted for the sake of the metre.

We exhort him to persevere in cherishing this promising bloom of genius, which serves to cheer the wearied Reviewer, after a painful course through many a tedious unentertaining publication.

Art. 28. *The Poetical Miscellany : Consisting of select Pieces from the Works of the following Poets, viz. Milton, Dryden, Pope, Addison, Gay, Parnell, Young, Thomson, Akenfide, Phillips, Gray, Watts, &c. For the Use of Schools.* 12mo. Pr. 3s. Becket and De Hondt.

We approve much of this kind of compilation of select passages from the most approved poets, as it impresses on the tender mind a variety of beauties without loading the memory. The collection before us appears to be made with some degree of taste and judgment; and we have only to except against the long and obscure extracts from the Night Thoughts; a poem indeed of great merit, but the least of all others adapted to the capacity of school-boys; which, if they at all acquire a taste for it, is too apt to seduce them into a passion for a turgid pomp of expression.

Art. 29. *The Romance of a Night : or, a Covent-Garden Adventure.* 8vo. Pr. 1s. Nicoll.

In the usual stile of novels, the heroine of this piece, after hair-breadth 'scapes, and various turns of fortune, is at last recompensed with the customary reward of female virtue——matrimony.

Art. 30. *A Mirrour for the Critics, &c. &c. Written in the Year 1759. By an Oxfordshire Ploughman. To which are added, Female Volunteers, or Miscellaneous Pieces. Spoken Extempore on several Occasions, by a Sister of the Oxfordshire Ploughman.* 8vo. Pr. 6d. Whiteridge.

We would advise this sister of the Oxfordshire ploughman to forsake the Nine, and hold fast by the glebe, which may yield her a more comfortable subsistence than the ungrateful soil of Parnassus.

Art. 31. *Inoculation for the Small-Pox considered, and proved by the Word of God to be sinful. In a Sermon preached at Burwell, in Cambridgeshire, Feb. 28, 1762. By J. Maulden.* Keith.

We may venture to pronounce, that this reverend divine has more zeal than knowledge, more devotion than understanding.



- Art. 32. *Physiological Essays*. By Robert Whytt, M. D. F. R. S. Physician to his Majesty. The second Edition, corrected and enlarged. 12mo. Pr. 2s. 6d. Wilson.

These ingenious essays have been too well received by the public to require any recommendation. Dr. Whytt's theory, however, involved him in a dispute with the celebrated Dr. Haller, from which he has disengaged himself with honour and address, in the Appendix to this edition. There are besides many considerable amendments of the text of the first impression of the Essays, and the addition of several valuable observations, notes, and scholia.

- Art. 33. *The seraphical young Shepherd. Being a very remarkable Account of a Shepherd in France, about eighteen Years of Age, who, without any other Means than the Scriptures, and the Teachings of God's Holy Spirit, attained to a very uncommon and evangelical Knowledge of the true God, and Jesus Christ whom he hath sent. Translated from the French, with Notes, by Cornelius Cayley, jun.* 12mo. Pr. 2s. Lewis.

The effusions of fanaticism and religious phrenzy.—The reader may judge of the stile of the piece, by the dedication of the editor to the Lord Jesus Christ.

- Art. 34. *The Way to the Sabbath of Rest, &c.* By Thomas Bromley. 12mo. Pr. 2s. 6d. Dilly.

Thomas Bromley is by far too spiritualized and refined, to pass under the cognizance of our gross senses. His design is to give the spiritually moral sense of the scriptures, relating to the work of regeneration. Much good may his allegorical commentaries do him and his readers.

- Art. 35. *Twelve Sermons, preached upon several Occasions.* By the Hon. and Rev. Walter Shirley, A. B. Rector of Loughrea, in the County of Galway. 12mo. Pr. 2s. Johnson.

In these discourses we discover marks of humility, piety, and true christian benevolence; virtues which never shine more conspicuous than in the preachers of the gospel.



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# THE CRITICAL REVIEW.

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For the Month of *November*, 1762.

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## ARTICLE I.

*Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LII. Part I. for the Year 1761. 4to. Pr. 15s. Davis and Reymers.*

THE Philosophical Transactions have always been considered, and perhaps not unjustly, as a publication authorized, and consequently approved by the Royal Society. They were committed to the press under the inspection of the secretary, to whom it was occasionally recommended to select such papers as he should deem worthy of public notice. Since the year 1752, a committee has been appointed by the society for the express purpose of directing the publication; and this was the reason, why the Critical Reviewers, as well as many other writers of this and other countries, have thought the honour of the society concerned in the merit of the annual volumes, which now appear at stated regular periods. The committee must be supposed to represent the whole body of the society; and the members that constitute it, chosen on account of the sense entertained of their ability and probity. It would be the grossest indignity to so respectable a community, to imagine they were capable of permitting any of their members to prostitute the character of the society for their own private emolument, or to levy a tax on the public curiosity under the sanction of their constituents; and yet it is difficult to conceive how two huge volumes, replete with puerility, should make their yearly appearance, without being either authorized by the society, or converted into a sordid perquisite. The design of the institution indicates what the transactions ought to be; but is this design fulfilled by publishing every silly me-

moir which the society may, indeed, be under the necessity of receiving, but certainly not of exposing ?

In the advertisement prefixed to the present volume, the society thinks it necessary to declare, ‘ that printing the Transactions was always the single act of the secretary,’ until the year mentioned above, when a committee for this purpose was appointed. It is further declared, that the principal view of the society, in recommending this publication to the secretaries, was to satisfy the public ; ‘ that their usual meetings were then continued for the improvement of knowledge, and benefit of mankind, the great ends of their first institution by the royal charters, and which they have since steadily pursued.’ From this declaration it may fairly be inferred, the society is conscious that the public has some cause for complaint ; may we not therefore ask, why the size of the publication is not reduced by authority of the society ? Why the papers intended by the secretary or committee for publication, are not submitted to the judgment of the whole body before they are committed to the press ? Why it should be imagined, that the public utility of the society is estimated by the bulk and price of the annual Transactions ? And why the public should be apprized of the meetings of the society at the expence of a large volume, when the same end might be attained by a notification in the news paper, or at least by publishing a few select papers ? We can hardly consider it as fair to those purchasers who would complete their sets of the *Philosophical Transactions*, to saddle them with a load of impertinence, on the credit of two or three memoirs which deserve the attention of the learned. But what especially reflects on the conduct of the society is, that the Transactions are every year growing more frivolous and voluminous, notwithstanding they are immediately under the direction of a committee. The last, God knows, conducted very little to the progress of knowledge, or the benefit of mankind ; but the volume now in review is insupportably dull and trifling.—Let our readers judge from the following general analysis.

The first article is an account by the Rev. Mr. Wark, of the use of furze in fencing the banks of rivers, which rather demonstrates the good intentions of the writer, than the judgment of the publishers.

In number II. we are favoured with the chat of Mr. Thomas Barker to the Rev. Dr. Stukely, about the comet which appeared in Orion, in January 1760 ; and a remarkable halo, which the learned writer observed on the 20th of May, 1757. What could induce this gentleman to deprive the public, for so many years, of the benefit resulting from so important a discovery, as that the halo was elliptical, to the best of his knowledge ?



Article III. contains an account of a meteor seen in New England in May, 1760, and a very remarkable whirlwind felt in the same country, communicated to Dr. Birch, by Mr. Winthrop, professor of philosophy at Cambridge, in New England. The phenomena here described are very extraordinary; but as tolerable just accounts have already appeared in the news papers, we shall not trouble our readers with a repetition.

In article IV. the Rev. Mr. Maskelyne has given a very ingenious theorem, shewing the quantity of the aberration of the rays of light refracted through a lens, on account of the spherical figure; a theorem before demonstrated by that admirable artist Mr. Dollond, upon which he founded his curious method of correcting the aberration of the rays, arising from their different refrangibility, by a combination of two lenses of different kinds of glass. As this theorem is different in the construction from Mr. Dollond's, we shall present it to our mathematical readers, as one of the few pieces in this volume which merits their regard.

Let the form of the lens assumed, in the investigation of the theorem, be a meniscus, that is, convex on the one side, and concave on the other, the radius of whose convex surface is greater than that of its concave surface; and the center of whose two surfaces lie on the same side of the lens, as the radiant point, from which the rays diverge, that fall thereon. The ray falling on the extreme part of the lens will, after refraction, diverge from a point before the lens, nearer thereto than the geometrical focus of rays diverging from the same radiant point, and passing indefinitely near the vertex.

Let  $Q$  express the distance of the radiant point, before the lens, from its vertex;  $R$ , the radius of concavity of the surface, on which the rays first fall; and  $r$ , the radius of convexity of the second surface;  $F$ , the principal focus, or the focus of parallel rays; which will be on the same side of the lens, as the incident rays; because  $R$ , the radius of the concave surface, is supposed less than  $r$ , the radius of the convex surface. Let the ratio of  $m$  to  $n$  be the same with that of the sine of incidence to the sine of refraction of rays passing out of air into glass, and let  $Y$  express the semidiameter of the aperture of the lens; the angular aberration of the ray falling on the extremity of the lens, or the angle made between this ray, after being refracted through the extremity of the lens, and another ray or line, supposed to be drawn from the same extremity of the lens, to the geometrical focus of rays diverging from the same radiant point, and passing indefinitely near the vertex of the lens, expressed in measures of the arc of a circle to the radius unity, will be

$$\frac{m^3 - 2m^2n + 2n^3 \times Y^3}{m - n^2 \times 2m \times F^3} + \frac{mn + 4n^2 - 2m^2 \times Y^2}{m - n \times 2m \times F^2 r}$$

$$+ \frac{m + 2n + Y^3}{2m \times F r^2} - \frac{4n^2 + 3mn - 3m^2 \times Y^3}{m - n \times 2m \times Q F^2}$$

$$- \frac{2m + 2n \times Y^3}{m \times Q F r} + \frac{3m + 2n \times Y^3}{2m \times Q^2 F}$$

Where  $R$ , the radius of the first surface, is exterminated; and  $r$ , the radius of the second surface, is retained:

Or, 'exterminating  $r$ , the radius of the second surface, and retaining  $R$ , the radius of the first surface, the angular aberration is also expressed by

$$\frac{m^2 \times Y^3}{2 \times m - n^2 \times F^3} - \frac{2m + n \times Y^3}{2 \times m - n \times F^2 R} + \frac{m + 2n \times Y^3}{2m \times F R^2}$$

$$+ \frac{3m + n \times Y^3}{2 \times m - n \times Q F^2} - \frac{2m + 2n \times Y^3}{m \times Q F R} + \frac{3m + 2n \times Y^3}{2m \times Q^2 F}$$

It may be proper to remark, that, as in these theorems, the principal focus is supposed to lie before the glass, as well as the radiant point, to adapt the theorem to other cases, if the lens be of such a form, as that its principal focus lies behind the glass,  $F$  must be taken negative: likewise, if the rays fall converging on the lens, or the point, to which they converge, lie behind the glass,  $Q$  must be taken negative: lastly, if the first surface be convex,  $R$  must be taken negative; and if the second surface be concave,  $r$  must be taken negative; and if, after all these circumstances are allowed for, the value of the theorem comes out positive, the aberration is of such a nature, as to make the focus of the extreme rays fall nearer the lens before it, than the geometrical focus, or farther from the lens behind it: but if the value of the theorem comes out negative, the aberration is of such a kind, as to make the focus of the extreme rays fall farther from the lens before it, than the geometrical focus.

With respect to the application of this theorem to Mr. Dollond's combined object glasses, it is evident, that if the aberrations of the convex and concave lenses added together (paying due regard to the signs of the theorem) are made equal to nothing, the two lenses will perfectly correct one another: but as there are two unknown quantities unlimited in the equation, namely, the radius of one surface of each glass (for  $F$  and  $Q$  are given, as well as  $m$  and  $n$ ), there is room for an arbitrary assumption of one of them, at the discretion of the

the theorist, or artist; which being done, there will remain a quadratic equation, whence there will result two values of the radius, which remains unknown, either of which will produce an aberration equal to that of the other lens.'

In the fifth article, the abbé de la Caille recommends to Mr. Maskelyne the making a series of observations at St. Helena, for discovering the moon's parallax, in order to establish that important point on the surest basis. At this time Mr. Maskelyne was appointed by the Royal Society, to observe at St. Helena the transit of Venus across the sun's disc; and the abbé transmits a series of the observations, which he recommends to that gentleman.

The next article consists only of a short and very general letter, from Mr. Maskelyne to Dr. Watson, dated on board the Prince Henry in St. Helen's road, acquainting him that he had anticipated the request of the French abbé, by having made a similar proposal to the Royal Society before the receipt of his letter.

In article VII. the learned antiquary of Christ's Church College in Oxford, elevates himself, as usual, far beyond the sphere of our narrow understanding and limited learning. Mr. Swinton, in a letter to Dr. Birch, offers many profound conjectures upon a *Samnite* denarius, for which we would not give an English farthing.—This paper, we apprehend, would come more properly addressed to the Society of Antiquarians, than to a community established for the improvement of natural and mathematical knowledge.

The two succeeding articles are addressed from the late learned Sir Francis Haskins Eyles Stiles, to Daniel Wray, Esq; and contain a minute description of the dreadful eruption of Mount Vesuvius, on the 23d of December, 1760. The second of these letters will not be unacceptable to those readers who can compare it with the elegant description to be found in Pliny, whose uncle fell a sacrifice to his curiosity.

'All public exhibitions are prohibited for a few days, on account of the eruption of Vesuvius; and interest is making with the saint of the place, to protect the city from the mischiefs, which the mountain is supposed to be threatening us with. There is, indeed, a very extraordinary eruption at or near the foot of the mountain; but it bodes no evil to Naples in the opinion of any, but the very timorous, who take in all possibilities, and who are led to imagine, from this eruption at such a distance from the summit, that the soil, on which we stand, is not to be trusted. This new eruption began on the 23d instant: it was accompanied by a very extraordinary one at the summit, which I was an eye-witness of, from our own windows,



about noon; and, I believe, this was a very few minutes after it happened. Mr. Lowther, and his companion Mr. Watſon, were, at that time, climbing the mountain, and, with the abbate Clemente their antiquary, and ſome ruſtic guides, were arrived within fifty yards of the ſummit, when it burſt out. The flames, and the accenſed ſtones thrown up, were very terrible, by their account; ſome of the latter, as large as foot balls, fell on their ſide; but the greater part fell on the other ſide the mountain. The ſmoke only was viſible from our windows, the flames being concealed within the ſmoke, and alſo overpowered by the brightneſs of the ſunſhine. But this ſmoke was a moſt glorious object: for it formed an upright column, of a very great thickneſs, at firſt; but ſenſibly increaſing every moment, by freſh ſmoke, that we ſaw climbing the ſides of the column, as if the interior part was too ſolid to admit it. The height of this column answered in proportion to the diameter, like that of a pillar in architecture. From this you may judge of the bulk of the appearance: the column ſupported its perpendicularity near a quarter of an hour, whether from the ſtrength of the blaſt that threw it up, or from the reſiſtance made by ſo great a body to the force of the wind; perhaps from both theſe cauſes; for the latter muſt be admitted as one; if we conſider that the power of the wind will only increaſe with the ſurface of the body to be moved, whereas the reſiſtance will be as the maſs. The upper part of this ſmoke was finely illumined, and variegated, by the ſun; and when it began to unfold itſelf, it appeared juſt as Pliny has deſcribed the eruption that deſtroyed the naturaliſt; that is, like a branching tree; to which comparison of his I may add this circumſtance, that the creeping of the freſh ſmoke up the ſides perfectly reſembled the undulating motion of a neſt of caterpillars, when climbing the trunk of ſome vegetable. This glorious ſight, which is itſelf almoſt worth a journey from England, did not laſt long; for, in leſs than an hour, it diffuſed itſelf, blackening all the mountain, and a large portion of the ſky; and when the wind had cleared the top of the mountain, which it did ſoon after, we obſerved the ſmoke aſcending from it to be very moderate, though, if compared with that, which iſſued before the eruption, it might be ſaid to be very conſiderable.

Thus far the ſummit: now for the foot, where we obſerved, at the ſame time, a double column of ſmoke, that we judged to be an eruption, and it proved to be a very great one. The flames, and the light of the ſtream of lava that iſſued from it, became viſible after ſunſet. We went all of us the next morning (the 24th), to take a nearer view of the eruption; we took the great road to Salerno, and about ten miles from Naples,

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about mid-way between Torre del Greco and Torre del Annunziata, we were stopped by the stream of lava, which had crossed the road, and was making for the sea. The mouths of the eruption were about a mile and half, or better, to our left, and were raging in a very frightful manner, as the noise of the explosions, which succeeded one another, at the interval of only a second or two, was equal to a storm of thunder. The flames were very bright, after it was dark; and the accended stones, which were thrown up in vast quantities at every explosion, resembled the springing of a mine, as they call it, in a fire-work. We staid an hour or two, in the night, on the spot, to behold this sight. These mouths of fire still continue to play; but the lava has not yet reached the sea, though it was said to be within half a mile of it, when we were there. A small rising of the ground before it has obliged it to spread in breadth, and its progress for the shore is very slow: perhaps it may not reach it, if the eruption continues, but may, by the level of the ground, be determined to some other direction. The mouths are said to have been fourteen in all at first, afterwards reduced to eight, and now, I believe, much fewer. There are three hills, large enough to be distinguished at Naples, that are formed by the stones and matter thrown up at these mouths, and one of them is already a young mountain. Some imagine the eruption will last many months, as the lower eruptions have generally lasted longest; and this, I think, is a great deal lower than any that ever happened.'

Article X. is extracted from a letter to the earl of Morton from Mr. R. Mackinlay, giving a short account of the same eruption, and of a Venus, of exquisite workmanship, dug up in the Mons Cœlius, in Rome, six feet in height, and in nearly the same attitude with the Venus of Medicis.

The eleventh article being a letter from T. W. to Dr. Brakenridge, concerning the term and period of human life, contains some useful hints on the method of rating lives, and constructing tables of annuities, were they proposed in a manner more intelligible. T. W. is the most obscure and embarrassed writer we ever met with.

In the article next in order, Keane Fitzgerald, Esq; relates some very pretty experiments which he made to check the too luxuriant growth of fruit trees, and dispose them to produce fruit. As these experiments lead to some important deductions with respect to the circulation of vegetable juices, we shall lay the following short extract before our readers curious in natural inquiries.

'I made a circular incision on the main arms of an Orleans plumb-tree, near the stem, quite through the bark, where it

was smooth, and free from knots. About three or four inches higher, I made another incision, in the same manner; then making an incision lengthways, from the upper to the under circumcission, I separated the bark intirely from the intermediate wood, covering it, and also the bare part of the wood; to keep the air from the wound; and letting them remain so for about a quarter of an hour, when the wound began to bleed, I replaced the bark as exactly as I could, and bound it round pretty tightly with bafs, so as to cover the wound intirely, and also about half an inch above and below the circumcissions.

‘ I treated the intire stem of a duke cherry-tree in the same manner, about ten inches from the ground, and below all its branches. Also several branches of a morelli cherry-tree; and the main arms of two perdrigon plumb-trees. These two last were old trees, which had been cut to the ground about four years before, and had shot forth very luxuriant branches, but had not since borne any fruit.

‘ In about a month’s time the bark of these began to swell, both above and below the binding; when I unbound each of them, and found the several parts, that had been replaced, to be all fairly healed, except one, which was on the main arm of the perdrigon plumb-tree, part of which was healed, and about an inch in breadth of the bark, on one side of the longitudinal incision, remained loose, and afterwards dropped off. I bound them all again lightly with bafs, and let them remain so, until the beginning of the summer following; when I took off the binding intirely, and found them all healthy, and flourishing. Each of these trees bore plentifully that season, though, in general, reckoned a bad year for fruit.’

Some of the experiments made on other fruit trees were equally successful; but it would exceed our limits to insert them. We have only to mention therefore, that they were tried by the same ingenious gentleman, who last year communicated to the society the description of a pretty metalline thermometer which he had constructed.

The description given in the thirteenth article, by Dr. Gaertner, of the *Urtica Marina*, and his conjectures on that curious production of nature, will afford entertainment to virtuosi.

Article XIV. is a catalogue of the fifty plants from the Physic Garden at Chelsea, annually presented to the Royal Society, pursuant to the direction of the late Sir Hans Sloane.

In the fifteenth article, Dr. Watson gives an accurate description of the *cicuta* recommended by Dr. Storke, which may prove useful in ascertaining the virtues of that plant. The doctor imagines, that the *cicutaria vulgaris*, and the *cicutaria tenuifolia* of Ray, have been mistaken for the real *cicuta*, so much celebrated



celebrated in cancerous cases by the German physician ; and that hence proceeds the little success of all the trials made in Great Britain.

In article XVI. we see the very learned and reverend Mr. Swinton lifting up his eyes from the rust of ancient medals towards the sky, and fixing them on a blazing meteor, which he calls an *Antbelion*, or *Mock-Sun*. This phænomenon is rare and curious, and Mr. Swinton appears to have described it very accurately.

We omit some articles of little importance, to mention the subject of the twenty-first paper. Here Dr. Baster enters upon a laboured investigation of the production of Zoophyts, which being chiefly conjectural, can redound but little to the benefit of natural history.

The twenty-third article does honour to the learning of the author Mr. Nixon, though we think it improperly inserted in the *Philosophical Transactions*. That gentleman endeavoured, in a former paper published in the *Transactions*, to prove, that the use of glass in windows was as early as the third century ; and he now enforces his opinion by a variety of fresh arguments, founded on the interpretation of passages from different authors, and the discovery of plates of white glass, dug out of the ruins of Herculaneum.

The five next articles are so little deserving of a place in the *Philosophical Transactions*, that we will not even condescend to mention the titles in the *Critical Review*.

Of a different nature is the description of a thermometer and barometer, invented by Mr. Keane Fitzgerald, upon the same principle as the metalline thermometer abovementioned, but with great improvements. Without the accompanying plate it is impossible to render the description intelligible to our readers ; however, we can indulge them with the following account of the purposes, to which Mr. Fitzgerald imagines the metalline thermometer may be subservient.

‘ Many sudden changes of the temperature of the air, and pressure of the atmosphere, have probably passed unnoticed, for want of some easy method of marking the variations with sufficient precision. It has been accidentally remarked, that the mercury has sunk to a great degree, and rose very suddenly, during the shock of an earthquake ; but from the suddenness of the motion, the degrees could not be ascertained. Any such sudden alteration, or even the common changes, will appear with so much certainty by the registers, that I should imagine, instruments of this kind will greatly assist those, who are obliged to a daily attention, in order to minute the changes that happen with any accuracy ; and yet the variations in the night-time, which I have often found greater than in the day, have generally  
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passed unnoticed; particularly, in one or two stormy nights, I found the index point in the morning near the same degree it did, when I placed the registers; and yet it appeared, by the register it carried with it, that it had fallen several degrees during the storm.

‘I should imagine the metalline thermometer might be employed to some useful purposes, and at no very great expence. For instance, a very plain instrument of four spelter bars, and three levers, might very easily be contrived for hot-houses, which, by a pin fixed in the fourth bar, at a proper place, adjusted by the botanical thermometer, might be made to raise a click, whenever the heat of the house raised the bar to that point, so as to let a ventilator operate by weights, until the air within the house became cool to the degree intended, by which the bars would be contracted so, as to draw back the click, and stop the ventilation; by which means, the house might always be kept within any two intended degrees of heat. The weight, which operates the ventilator, might be made to bear on a spring, when it comes near the ground, to ring an alarm bell, to warn the attendant to wind up the weight, or awake him for the purpose, if asleep.

‘A like instrument might probably be applied, with great benefit, to rooms where large assemblies are collected, and obliged to remain a long time. The unwholesomeness of an overheated air in such places, has been very fully proved, by the late most worthy and ingenious Dr. Haies; and yet the danger of suddenly throwing in too great a quantity of cold air, when the pores are opened by so great a degree of heat, has probably hindered the application of ventilators to this purpose. But, by this means, all the danger on that account would be avoided with certainty, as the bars could be adjusted to any two degrees of heat, within which there could be no danger.

‘I have ventured thus far on speculation, as I can have no doubt of the power of metals by expansion; and imagine it will readily be allowed, that a ventilator may be worked by a weight, as well as by wind.’

In article XXXI. Dr. Watson lays before the Royal Society the substance of a book, intituled, *De admirando frigore artificiali, quo mercurius est congelatus, dissertatio*. The author of this ingenious performance, and of the curious experiments to produce an extraordinary degree of cold, is professor Braun, of Petersburg. The same experiments, with this difference, that spirit of nitre, and oil of vitriol were combined with snow, instead of the double aquafortis of professor Braun, were communicated last year by Dr. Hinsel to Dr. de Castro, and specified in our account of that volume of the Transactions. There

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is something, indeed, extremely wonderful in the vast power which nitrous acids have in producing artificial cold, and in the different effects of snow and ice in this experiment, altho' they have been always deemed similar substances, differing only in configuration.

Here follow a variety of observations on the transit of Venus, on the 6th of June, 1761, which engaged the attention of all the philosophers, great and small, in Europe. These serve only to verify our prediction uttered long before the appearance of that phænomenon; to give importance to pseudo philosophers, by seeing their works inserted in the Transactions; to evince that men may be good philosophers, and worthy correspondents of the society, without a smattering of learning, or knowledge of their mother tongue; and lastly, to occupy a great number of pages, and consequently serve the purpose of extending the volume. We may fairly pass this sentence on more than half the papers inserted upon this subject; and the dissonance which appears among the different observations, is demonstration that little is to be expected from the sleepless nights of such idly busy gentlemen.

In article XLIX. we meet with an extraordinary case of a patient, who voided a large stone through the perinæum from the urethra, sent to Mr. Warner, surgeon, and by him transmitted to the society, with some judicious remarks upon this and another case nearly similar.

Henry Taught, of Hastings in Suffex, aged seventy-six, a strong hale man, and naturally of a good constitution, was never subject to any nephritic or gravelly complaints for almost seventy years, but enjoyed, for the most part, a good share of health, (though he had been exposed, the greatest part of his life-time, as a mariner, to the irregularities and inclemencies of that element, to which his occupation engaged him) till about six or seven years ago, when he had some gravelly complaints, and uneasiness in making water, which increased upon him progressively; and, for the two last years, he had so much pain in sitting, that he was obliged to use a perforated chair, made for that purpose. But, for some months past, his increased pain would not permit him to sit at all, even at his meals, which he used to take either standing or lying. When he first came to be in this painful situation, there appeared a prominence on the right side of the perinæum, towards the hinder part of the scrotum; which, increasing by degrees, felt hard and superficial for some time; and the parts all about it grew so extremely sore, and tender, that, at length, on the 24th of September last, upon his getting out of bed, a laceration thereof



thereof happened; and the stone, herewith shewn to this learned society, was voided, falling down upon the floor.'

Dr. Frewen describes what he apprehends to be the process of nature in the production of the stone, in these terms.

'Dr. Boerhaave hath observed, from experiment, that if a quantity of recent urine be set, to digest in a tall glass, with a heat no greater than that of a healthy man's body, for the space of three or four days, it will continually grow more and more red, fœtid, cadaverous, and alkaline, throwing off a stony matter to the sides of the vessel. From whence we learn, that calculous matter, by too long a detention of this excrementitious fluid in the bladder, may be easily generated; and a small portion thereof, in its discharge from thence with the urine, may happen to be obstructed in the passage of the urethra, so as to be incapable of getting either forward or backward, and thereby become the basis of a stone; which, increasing by the urinous supplies, may be accumulated to as great a bulk as the part containing it will admit of.

'Now, "the urethra, in cases of this kind, (according to the observation of my learned friend) becomes a cyst, which cyst acquires a great degree of hardness, and remains compact and whole, till an inflammation is produced by its incapacity of admitting any farther distension; which inflammation is soon after communicated to the integuments, by which means they become painful, tender, and are easily lacerated." And this description seems to correspond exactly with what hath happened in the case of this old man.

'Ever since the stone came away, this patient hath discharged no urine but by the wound; which, when I last saw him, was so much contracted, as to be no bigger than to admit into it a small finger, and the parts were grown callous about it. I would have recommended him to proper care on that occasion; but he would by no means hearken to me; seeming to be very happy in being freed from the cruel burden of the stone; and not regarding, I suppose, at his time of life, whether he could be helped in the discharge of his urine any other way.'

Article LI. consists of observations on the cause of his late majesty's death, by Dr. Nicholls.

'On opening the abdomen, all the parts therein contained were found in a natural and healthy state, except that some hydatides (or watery bladders) were found between the substance of each kidney, and its internal coat. These hydatides might, in time, have proved fatal, either by compressing and destroying the kidneys, so as to bring on an incurable suppression of urine; or, by discharging a lymph into the cavity of the abdomen, might

might have formed a dropsy, not to be removed by any medicines: but, in the present case, these hydatides were of no consequence, as none of them exceeded the bulk of a common walnut.

‘ On opening the head, the brain was found in a healthy state, no ways loaded with blood, either in its proper vessels, or in the contiguous sinuses of the dura mater.

‘ Upon opening the chest, the lungs were in a natural state, free from every appearance of inflammation, or tubercle: but upon examining the heart, its pericardium was found distended, with a quantity of coagulated blood, nearly sufficient to fill a pint cup; and, upon removing this blood, a round orifice appeared in the middle of the upper side of the right ventricle of the heart, large enough to admit the extremity of the little finger. Through this orifice, all the blood brought to the right ventricle had been discharged into the cavity of the pericardium; and, by that extravasated blood, confined between the heart and pericardium, the whole heart was very soon necessarily so compressed, as to prevent any blood contained in the veins from being forced into the auricles; which, therefore, with the ventricles, were found absolutely void of blood, either in a fluid or coagulated state.

‘ As, therefore, no blood could be transmitted through the heart, from the instant that the extravasation was completed, so the heart could deliver none to the brain; and, in consequence, all the animal and vital motions, as they depend on the circulation of the blood through the brain, must necessarily have been stopped, from the same instant; and his majesty must, therefore, have dropped down, and died instantaneously: and as the heart is insensible of acute and circumscribed pain, his death must have been attended with as little of that distress, which usually accompanies the separation of the soul and body, as was possible, under any circumstances whatsoever.’

The doctor investigates the cause, why the right side of the heart became so charged with blood, as to be under the necessity of bursting? And how it could happen, that as the ventricle in great distensions, generally makes one continued cavity with the auricle, and is much thicker and stronger than the auricle, the blood should nevertheless force its way through the ventricle, seemingly in contradiction to the known properties of fluids, to force their way where there is the least resistance? These questions he endeavours to answer by a variety of learned physiological remarks and conjectures. The phenomenon is extraordinary, and merits farther attention.

Article LII. is a very ingenious and profound investigation of the irregularities generated in the motions of the planets, by the

the mutual attraction of those bodies. Mr. Walmesly is the author of this paper; a gentleman of whom we have had occasion to speak with respect and approbation. The paper is in Latin, and so replete with fluxionary operations, that it would be impossible to make satisfactory abstracts; and to insert the whole would greatly exceed the bounds of an article. The reader, however, will form an idea of the result of the calculus, and nature of the theory established, from the author's letter to Dr. Morton, which we shall quote.

‘SIR,

‘Finding that the influence, which the primary planets have upon one another, to disturb mutually their motions, had been but little considered, I thought it a subject worthy of examination. The force of the sun, to disturb the moon's motion, flows from the general principle of *gravitation*, and has been fully ascertained, both by theory and observation; and it follows, from the same principle, that all the planets must act upon one another, proportionally to the quantities of matter contained in their bulk, and inverse ratio of the squares of their mutual distances; but as the quantity of matter contained in each of them, is but small when compared to that of the sun, so their action upon one another, is not so sensible as that of the sun upon the moon. Astronomers generally contented themselves with solely considering those inequalities of the planetary motions, that arise from the elliptical figure of their orbits; but as they have been enabled, of late years, by the perfection of their instruments, to make observations with much more accuracy than before, they have discovered other variations, which they have not, indeed, been able yet to settle, but which seem to be owing to no other cause but the mutual attraction of those celestial bodies. In order, therefore, to assist the astronomers in distinguishing and fixing these variations, I shall endeavour to calculate their quantity, from the general law of gravitation, and reduce the result into tables, that may be consulted, whenever observations are made.

‘I offer to you, at present, the first part of such a theory, in which I have chiefly considered the effects produced by the actions of the earth and Venus upon each other. But the same propositions will likewise give, by proper substitutions, the effects of the other planets upon these two, or of these two upon the others. To obviate, in part, the difficulty of such intricate calculations, I have supposed the orbits of the earth and Venus to be originally circular, and to suffer no other alteration, but what is occasioned by their mutual attraction, and the attraction of the other planets. Where the forces of two planets are considerable,



siderable, with respect to each other, as in the case of Jupiter and Saturn, it may be necessary, in such computations, to have regard to the excentricity of their orbits; and this may be reserved for a subject of future scrutiny. But the supposing the orbits of the earth and Venus to be circular, may, in the present case, be admitted, without difficulty, as the forces of these two planets are so small, and the excentricity of their orbits not considerable. On these grounds, therefore, I have computed the variations, which are the effects of the earth's action: first, the variation of Venus's distance from the sun; secondly, that of its place in the ecliptic; thirdly, the retrograde motion of Venus's nodes; and, fourthly, the variation of inclination of its orbit to the plane of the ecliptic.

'The similar irregularities in the motion of the earth, occasioned by its gravitation to Venus, are here likewise computed: but it is to be observed, that the absolute quantity of these irregularities is not here given, it being impossible, at present, to do it; because the absolute force of Venus is not known to us. I have, therefore, stated that planet's force by supposition, and have, accordingly, computed the effects it must produce; with the view, that the astronomers may compare their observations with the motions so calculated, and, from thence, discover how much the real force differs from that which has been supposed. But the exact determination of the force of Venus must be obtained, by observations made on the sun's place, at such time, when the effect of the other planets is either null or known.

'The influence of Venus upon the earth being thus computed, that of the other planets upon the same, may likewise, hereafter, be considered: by which means, the different equations, that are to enter into the settling the sun's apparent place, will be determined; the change of the position of the plane of the earth's orbit will also be known; and, consequently, the alteration that thence arises in the obliquity of the ecliptic, and in the longitude and latitude of the fixed stars: These matters of speculation are reserved for another occasion, in case what is here offered should deserve approbation.'

Article LIII. consists of an analysis, by Dr. Watson, of the abbé Nolle's letters on electricity.

The fifty-fourth article was communicated by the same gentleman to the society; and contains the case of a man whose heart was uncommonly enlarged, so as to weigh twenty-eight ounces averdupoise, after being cut short from the great vessels, emptied of the coagula, and washed clean. This is more than double the mean weight of the human heart, which is generally estimated at ten, twelve, or thirteen ounces.

In the fifty-seventh article, Mr. Raper has ably vindicated the memory of Sir Isaac Newton from the misrepresentations of the author of the *Connoissance des Mouvements Celestes*, for the year 1762.

The volume concludes with a variety of farther observations on the late transit of Venus, not more satisfactory than those above specified.—Upon the whole, we should have been glad this publication had been deferred, until a sufficient number of such memoirs, as ought to see the light, were received; or, at least, that it had been reduced to less than a third of its present bulk and price.

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ART. II. *Emilius and Sophia*: or, a new System of Education. Translated from the French of J. J. Rousseau, Citizen of Geneva. By the Translator of *Eloisa*. 4 Vols. 12mo. Pr. 10s. sewed. Becket. [Continued]

FROM the analysis of the first volume of this publication, given in the last Number of the Critical Review, our readers will perceive, that Mr. Rousseau can handle the most beaten topics with novelty, and throw new light on subjects which have been thought exhausted. As if he enjoyed a peculiar sensation, every object strikes his mind in a very uncommon manner; and hence it is probable, that his writings will be admired as the effusions of genius, while his precepts will be neglected as the effects of caprice and affectation.

The blame which he charges upon tutors in general, may with some reason be retorted on the preceptor of *Emilius*, who has not considered what is practicable, but what is speculatively true in the mode of education. In the present state of society, it would be impossible to rear a child by Mr. Rousseau's directions; the boy, however, may profit by his instructions, as most of them, though singular, are approved by sound reason. Upon this state our author enters in his third book, giving his opinion in what manner the sciences, and abstract truths, ought to be infused into tender minds. The tutor ought especially to distinguish those propensities, which are implanted by the hand of nature, from those which are ingrafted by prejudice and opinion. A thirst after knowledge may proceed equally from the vanity of being thought learned, and from that natural curiosity we have to enquire after every thing in which we may be interested.

The method proposed by our author for initiating the pupil in the principles of astronomy and geography is sensible. Instead of maps, spheres, and globes, let him view the setting  
sun,

sun, and take particular notice of such objects as mark its going down. Return next morning with a professed design only of taking the fresh air, to the same place, before the sun rises. Direct the attention of your pupil, to the phenomena of nature, and you will soon excite his curiosity. Put questions to him, adapted to his capacity, and leave him to resolve them. Let him take nothing on trust, but on his own conviction: he should not learn, but invent the sciences. Having for some time contemplated the rising sun, and made him observe the surrounding objects, you may then address him thus: ‘I am thinking that when the sun set last night, it went down yonder behind us; whereas this morning, you see, he is risen on the opposite side of the plain. What can be the meaning of this? This will set his reflection to work, and impress stronger ideas on his mind of the diurnal rotation, and sphericity of the earth, than a thousand formal lectures.

‘As the sun turns round the earth he describes a circle, and every circle hath a center; this we already know. This center also must needs be invisible, because it is in the middle of our globe; but we can suppose two points on the surface so corresponding with it, that a rod passing through all three, and extended both ways to the heavens, would be at once the axis of the earth and of the sun’s apparent diurnal motion. A whirl-bone or globular totum, turning upon one of its points, may serve to represent the heavens turning upon their axis, the two points of this play-thing being the two poles; one of which may be pointed out to our pupil, near the tail of the little bear. This would furnish us with an amusement for the night; by which means we should become gradually acquainted with the stars, and thence in time grow anxious to distinguish the planets and constellations.

‘Emilius and I have seen the sun rise at midsummer: we shall next take a view of his rising, some fine morning, in the depth of winter. We are neither of us idle you know, and both despise the cold. I have taken care to make the second observation on the very same spot, where we made the former; so that, in consequence of a little preparatory discourse to introduce the remark, one or other of us will infallibly cry out when the sun first appears above the horizon, “Ha! this is pleasant enough! the sun does not rise in the place it used to do. Here, you see, are our old marks to the left, and now he rises yonder, to the right. So it seems there is one east for the summer, and another for the winter.” These examples will be sufficient to shew the unexperienced preceptor the way to bring his pupil acquainted with the sphere, by making use of the earth



itself instead of a globe, and the apparent revolution of the sun instead of any imperfect representation of it.'

While *Emilius* is studying the sphere, and thus transporting himself in imagination to the heavens, Mr. Rousseau advises, that his attention may be called back to the divisions of the earth, and the relations of other places to the place of his abode.

'The two first objects of his geographical studies, should be the town where he resides, and his father's seat in the country. After having well observed the situation of these, he should take the like notice of the neighbouring villages and country seats on the road, together with the adjacent rivers; observing the situation and aspect of each object, in regard to the rising and setting of the sun. This is the point of re-union. He should make a map from this survey; beginning simply with the two first objects before mentioned, and inserting the others by degrees, as he comes to know, or estimates, their position and distance. You see, already, the advantages he will have in this respect, by having accustomed him to measure objects and distances by his eye.'

By this means, the difference between *Emilius* and other pupils will be, that their knowledge lies in the shadows of things, his in the things themselves. In the same manner Mr. Rousseau goes through all the branches of natural philosophy, leading the pupil on so, that all his acquirements are the result of meditation and reflection, instead of precept. The pretty entertaining adventure with the juggler, to shew the power of magnets, is finely imagined, and happily told.

To collect the various instruction dispersed in so many volumes; to display all the natural wants of a man to the capacity of a child; and discover the means of satisfying those wants, Mr. Rousseau thinks the *Life of Robinson Crusoe* will supply the place of a whole library. To see a man cast ashore on a desolate island, destitute of human assistance, and of mechanical instruments, yet providing for his subsistence, for self-preservation, and even procuring for himself a kind of competency, is an object the most interesting to persons of all ages. The practice of simple manual arts, to the exercise of which the abilities of the individual are equal, leads to the invention of the arts of industry, employment in which requires the concurrence of many other arts. While man is subject only to the calls of physical necessity, he is capable of satisfying them himself; but by the introduction of superfluous wants, the joint concern and distribution of labour become indispensable. It is by this we estimate the utility of an art, by marking the degree in which

which it is necessary to simple nature ; and Mr. Rousseau would have his pupil regard them in this point of view. The business of a joiner he ranks above that of a jeweller, watchmaker, or any of the nicest mechanical arts, because it is more immediately useful to the convenience of human nature, protecting the professor against the inclemency of climates, and contriving a variety of implements essential to the means of subsistence.

There is much good sense in all that Mr. Rousseau advances concerning the utility of teaching his pupil the more useful mechanic arts ; but it is probable his reasons will never be able to combat habit and prejudice.

‘Ever since the intrigues of party have been in fashion, it requires as much art and assiduity to live genteelly by a liberal profession, as to regain the estate you may have lost. If you have cultivated those arts, whose success depends on the reputation of the artist ; if you have fitted yourself for such employments as are in the gift of the great ; of what use to you will be all your acquirements, when, disgusted with the world, you disdain to make use of those means, without which it is impossible you should succeed ? Let us suppose you may have studied politics, and made yourself perfectly acquainted with the interests of princes ; all this is very well ; but what will you do with your knowledge, if you know not how to get access to ministers of state, have no patroness in a woman of quality, no interest with the commissioners of the several departments of the finances ; if you have not the art of making yourself agreeable to them, or the baseness to do all the dirty business in which they might find you employment ? But you are an architect or painter, we will say. It is very well ; they are noble arts : but you must make your abilities known to the public. Do you think to carry your point merely by exposing your designs at an exhibition ? No, no, this will not do. You must be previously admitted into the academy : you must be honoured by the protection of the great : you must throw aside your pencil and rule, take coach, and drive about from house to house, to make interest for reputation in your profession. At the same time you are to observe, that the houses you are to visit, have all Swift or other pointers, who understand nothing but facts, and have the gift of hearing only in their hands. Are you desirous of teaching any of the arts and sciences you have learned ; to become a teacher of geography, of the mathematics, of languages, of music or design ? To do this you must find scholars, and of course advocates and puffers. It is of more consequence to be acquainted with the arts of quackery and imposition, than to excel in your profession ; and you may de-

pend on it, if you know nothing but what you profess, you will ever be treated as a blockhead.

‘ Thus you see how unserviceable will be all those fine accomplishments on which you depend, and how much you stand in need of others to profit by these. What then must become of you in this humiliating state of depression? The rebuffs you meet with will debase without instructing you; subject more than ever to the caprice of public prejudice, how will you raise yourself above it, when it is become the arbiter of your fortune? How will you be able to despise that meanness and vice which are necessary to your subsistence? You would depend on the encouragement of wealth, and would soon become dependent on the persons of the rich; you would have only added mortification to servility, and loaded yourself with misery. Thus would you behold yourself poor without being free; the most wretched and contemptible state into which it is possible to fall.’

To avoid these mortifications *Emilius* shall be instructed in the mechanical arts, and taught to depend on himself only: his education shall be fitted to his personal, and not to his accidental abilities. By bringing him up to fill one situation in life only, you make him unfit for every other; mere accident may throw him out of that sphere, and render all your labour useless. ‘ I prefer (says Mr. Rousseau) the character of a king of Syracuse, turned schoolmaster at Corinth, or a king of Macedon become a notary at Rome, to an unhappy Tarquin, ignorant of the means of subsistence, without a kingdom, and the sport of all who are brutal enough to exult in his misery.’ — ‘ I would have a young man, born to exert a strong arm, to handle the axe and the saw, to square a piece of unhewn timber, use the plane, the hoe and the mattock, turn up the glebe, or mount the roof of a house, and execute whatever would render him more alert or strong, or contribute to the convenience of life.’

Should the pupil have a turn for speculative sciences, he should be taught mechanic arts, conformable to his inclinations. Let him learn to construct mathematical instruments, quadrants, telescopes, and the like, which will also make him handy and ingenious in other arts apparently unconnected with this. Here the sensible Rousseau exclaims against the absurd vanity of stigmatizing those professions as mean and vulgar, which alone render a man independent, active, robust, and useful to himself. To guard against this silly prejudice, and weak pride, he inculcates as one of the most necessary cares of the preceptor. Let him not require delicate hands, nor be ashamed of a leather apron, but accustom himself to the exer-



gise of the body and its organs, as well as of the faculties of the mind. It is from the exertion of these in union, that the *man* arises.

Hitherto Mr. Rousseau appears capricious and paradoxical: now he enters upon topics which will expose him to all the censure thrown upon sceptics and free-thinkers. He touches upon points of morality, metaphysics, and religion, with that peculiar boldness which will eternize his memory among true philosophers, and render it execrable to bigots.

In the fourth book he arrives at that period, when the boy begins to assume the man, and display the passions of his sex; which he justly reckons one of the most ticklish and delicate stages of life. With respect to the passion of love, and the first symptoms of inclination to the other sex which the pupil betrays, our author recommends a treatment, which our prejudices will deem shocking to decency. After tracing the progress of this instinctive inclination, he observes, that children advancing to puberty, have a singular sagacity in seeing, through the affectation of decorum, the vices which it is intended to conceal. The mysterious language of decency, and formal veil held over their eyes, are so many spurs to their curiosity; a ridiculous practice, which serves only to accelerate the work of nature, and destroy the constitution. To this question, whether it would be proper to gratify the curiosity of children betimes, or to put them off with some little piece of modest deceit, he answers, that both should be avoided.

‘A total ignorance of certain things, were perhaps the most to be wished; but they should learn betimes what it is impossible always to conceal from them. Either their curiosity should not be at all excited, or it should be satisfied before the time of danger. Your conduct with regard to your pupil, greatly depends on his particular situation; the people by whom he is surrounded, and many other circumstances. It is of importance to leave nothing to chance, and if you are not positively certain, that you can keep him ignorant of the difference of sex till the age of sixteen, be careful to let him know it before the age of ten.

‘I cannot approve of speaking to children in a language too refined, nor of palpable circumlocution, only to avoid calling things by their proper names. Virtuous innocence knows no disguise; but an imagination polluted by vice, renders the ear delicate, and obliges us to a continual refinement of expression. Mere words can be of no consequence; lascivious ideas are what we should guard against.’

‘I see (says he) but one certain method of preserving the innocence of children; namely, that it be cherished and respected.

by those who surround them : otherwise the artifice and reserve with which they are treated will, sooner or later, infallibly be discovered. A smile, a glance, or a single gesture, is sufficient to discover to them all we intended to conceal, and effectually to betray our design of deceiving them. The delicacy of expression used by polite people in the presence of children, supposing a kind of knowledge which they should not have, is extremely injudicious ; but, in conversing with them, if you pay a proper regard to their innocence, you will naturally use those terms which are most proper. There is a certain simplicity of expression which is suitable and pleasing to innocence, and this I take to be the best method of diverting the dangerous curiosity of children. By speaking to them plainly of every thing, you leave them no room to suspect that there is any thing more to say. By uniting to indelicate words the disgusting ideas which they excite, you suppress the first fire of the imagination : you do not hinder them from pronouncing these words, and having these ideas ; but you extinguish, unknown to themselves, the desire of recollecting them. And what a world of embarrassment do you avoid by thus expressing your ideas without circumlocution or disguise !

These notions, borrowed from a sect of eminent philosophers, who carried this kind of simplicity much farther than Mr. Rousseau, will alone be sufficient to incur the censure and contempt of our more delicate fastidious readers, accustomed to artificial modesty, and formal politeness.

Nothing can be more beautiful than the manner in which our author traces the rise and progress of sentiment, and all those feelings and passions which display humanity in its most amiable point of view. Other philosophers form theories, and bend human nature to their systems : Rousseau takes the heart, examines it in all possible circumstances, and founds all his remarks upon experience. What he observes on the origin of composition, sympathy, and sensibility, must, though uncommon, gain immediate assent, and force conviction. Here are a few maxims, which he explains and demonstrates at length. ‘ It is not in the power of the human heart to sympathize with those who are happier than ourselves, but with those only who are miserable.’ In this translation the word *sympathize*, which is equivocal, renders very ambiguous the author’s meaning, tho’ obvious enough in the original—*Mettre à la place*.

The second maxim is, ‘ that we pity in others those evils only, from which we think ourselves not exempt.’

From this it may be imagined that Rousseau destroys all the social affections, and with some exploded philosophers reduces every thing to self-love, the *primum mobile* of all action ; but this

is far from being his meaning, which is no more than that we must experience in ourselves those evils which we pity in others. It is only by this experience we can judge of the degree of the calamity. This, however, may seem to be contradicted by the third maxim, 'that our pity for the misfortunes of others, is not measured by the quantity of the evil, but by the supposed sensibility of the sufferer.'

The whole of Mr. Rousseau's reasoning aims at demonstrating, that the pupil ought not to learn the art of disguising his sentiments, and of feigning sensations which he never felt ; although in this consists all finished modern education. His system of moral relations is equally beautiful. *Conscience*, he calls an emotion of the heart ; *justice* and *goodness* are, with him, affections of the soul, enlightened by reason ; not mere abstract ideas, having only a moral existence in the understanding. There is something so new, ingenious, and instructive in the investigation exhibited by Mr. Rousseau, of the order and progress of our knowledge and sentiments, relative to our natural constitution, that we heartily wish it were possible to present it in his own words, to the philosophic reader : an abstract would only perplex and confound, as it requires a minute detail of circumstances to make the theory intelligible.

To bring *Emilius* acquainted with the human heart, without being tainted with the vices of the world, Mr. Rousseau proposes making him acquainted with history ; where he will read the heart without false comments, and behold mankind, not as their accomplice or accuser, but as their impartial judge.

He would have an historian record the naked facts, without ever offering his own reflections, which serve only to prejudice the young reader ; and to enter into the private, as well as public characters of his personages. However, as this would be impracticable in history, where such a multitude of persons are introduced, he regards biography as the most instructive reading, where the hero is pursued into his most secret recesses, and exposed to the piercing eye of the spectator in his genuine disposition. Modern writers in this way are condemned for not entering into the minutiae of character, which appears so graceful and instructive in Plutarch and Suetonius. With submission however to so great a judge, we think the latter of these writers too coarse and indelicate in his selection of anecdotes, to be put in the hands of *Emilius*.——Such a story as the following, which Rousseau relates of marshal Turenne, he thinks displays the man more strongly than all the public actions related by his biographer Ramsay.

'The marshal happened, one hot day, to be looking out at the window of his anti-chamber, in a white waistcoat and night-



cap. A servant entering the room, deceived by his dress, mistakes him for one of the under cooks. He comes softly behind him, and with a hand, which was not of the lightest, gives him a violent slap on the breech. The marshal instantly turns about, and the fellow, frightened out of his wits, beholds the face of his master: down he drops upon his knees——*Oh! my lord! I thought it was George——And suppose it had been George,* replied the marshal, rubbing his backside, *you ought not to have struck quite so hard.*

‘Such (says he) are the strokes our modern daubers dare not attempt.’ He is mistaken; the chevalier Ramsay, whom he censures, abounds with little anecdotes as characteristic as the present.

Speaking of history; ‘I throw aside modern history (says Rousseau) not only because it has no characteristic, and that all our men exactly resemble each other; but because our historians, intent only on displaying their talents, think of nothing but painting portraits highly coloured, and which frequently bear no resemblance to any thing in nature. The ancients, in general, abound less in portraiture, and shew less wit, but more sense in their reflections; yet even the ancients are very different from each other: we should at first rather prefer the most simple, than the most profound and judicious. I would neither put Polybius nor Sallust into the hands of a boy; as for Tacitus, he is intelligible only to old men. We must learn to read, in the actions of men, the outlines of the human heart, before we attempt to fathom it to the bottom. We must learn to read facts before maxims. Philosophy, laid down in maxims, belongs only to experience. Youth ought to generalize nothing: all our instructions should be derived from particular examples.

‘Thucydides, in my opinion, is the best model for historians: he relates facts without judging of them; but he omits no circumstance which may serve to direct the judgment of his reader. He presents every object to our sight; and so far from interposing his authority, he carefully conceals himself from us: we do not seem to read events, but actually to see them. Unfortunately his constant subject is war, and a recital of battles is, of all things, the least instructive. Xenophon’s retreat of the ten thousand, and Cæsar’s Commentaries, are remarkable for the same prudence and the same defect. Honest Herodotus, without painting, without maxims, but flowing, simple, and full of pleasing and interesting particulars, would be perhaps the best historian, if his details did not frequently degenerate into puerility, more likely to viciate than improve the taste of youth: it requires discernment to read Herodotus.—I take

take no notice of Livy at present, except that he is a politician, a rhetorician, and every thing that is improper, at this age.'

The age of puberty is the period when fables may be put with advantage into the hands of students. Speaking of the method in which apologues ought to be written, he censures the formal moral generally annexed, and observes, that the pleasure of finding out the application ought to be left to the reader. The whole criticism upon Fontaine is sensible, but not original; the same remarks have been made by a variety of other critics.

Having conducted his pupil through the circle of human knowledge, to his sixteenth year, Mr. Rousseau hath not yet mentioned a syllable of religion, or even hinted at the name of the deity; and his reasons for this are such as superstition only will condemn; sound sense must approve them. We have ourselves been often shocked at the manner in which children are taught to repeat, by rote, the most sublime and awful tenets of religion, without the remotest idea of the meaning of the words, or the slightest impression of reverence.

'If I were to design a picture of the most deplorable stupidity, I would draw a pedant teaching children their catechism; and were I resolved to crack the brain of a child, I would oblige him to explain what he said when he repeated his catechism. It may be objected, that the greater part of the dogmas of christianity being mysterious, to expect the human mind should be capable of conceiving them, is not so much to expect children should be men, but that man should be something more. To this I answer, in the first place, that there are mysteries, which it is not only impossible for man to comprehend, but also to believe; and I do not see what we get by teaching them to children, unless it be to learn them betimes to tell lies. I will say farther, that before we admit of mysteries, it is necessary for us to comprehend, at least, that they are incomprehensible; and children are not even capable of this. At an age when every thing is mysterious, there are no such things properly speaking as mysteries.

'*Believe in God and thou shalt be saved.* This dogma, misunderstood, is the principle of sanguinary persecution, and the cause of all those futile instructions which have given a mortal blow to human reason, by accustoming it to be satisfied with words. Doubtless, not a moment is to be lost when we are running the race of eternal salvation: but, if to obtain this important prize, it be sufficient to learn to repeat a set form of words, I do not see what should hinder us from peopling heaven with magpies and perroquets as well as with children.

‘ To impose an obligation of believing, supposes the possibility of it. The philosopher who does not believe is certainly in the wrong; because he misuses the understanding he has cultivated, and is capacitated to comprehend the sublime truths he rejects. But, though a child should profess the christian religion, what can he believe? He can believe only what he conceives, and he conceives so little of what is said to him, that if you tell him directly the contrary, he adopts the latter dogma as readily as he did the former. The faith of children, and indeed of many grown persons is merely an affair of geography. Are they to be rewarded in heaven, because they were born at Rome and not at Mecca. One man is told that Mahomet was a prophet sent by God, and he accordingly says that Mahomet was a prophet sent by God; the other is told that that Mahomet was an impostor, and he in like manner also says Mahomet was an impostor. Had these two persons only changed places, each would also have changed his tone, and affirmed what he now denies. Can we infer from two dispositions so much alike, that one will go to heaven and the other to hell? When a child says he believes in God, it is not in God he believes, but in Peter or James, who tell him there is something which is called God; thus he believes in the manner of Euripides, when Jupiter was thus addressed in one of his tragedies;

‘ O Jupiter ! Tho’ nothing I know of thee but thy name——’

He justly censures Mr. Locke, for advising us to begin our studies with the investigation of spirits; from whence we should pass to that of material substances, which, in fact, is beginning the career where we ought to end, and serves only to establish materialism. This Mr. Rousseau demonstrates to our satisfaction, in a chain of argument that evinces his subtlety and metaphysical talents.

We shall continue our analysis of this ingenious performance with all convenient expedition.

ART. III. *A Method of Breaking Horses, and teaching Soldiers to Ride, designed for the Use of the Army, by Henry Earl of Pembroke.* 8vo. Pr. 2s. 6d. [Continued \* and Concluded.]

‘ CHAP. III. Of the method of suppling horses by the *epaule en dedans*, or shoulder inwards, with or without a longe, on circles and strait lines.

\* See our Review for September, 1761.



‘ Chap. IV. Of the head to the wall, and of the croup to the wall.’

In these two chapters we think his lordship has gone as far as heavy troop horses can be supposed capable of being taught. The English horse is naturally long and stiff, excellent at downright work, but wants that elasticity and suppleness, which render the Spaniard and Dane almost naturally managed. Some English horses, indeed, of the saddle-kind, are pretty well on their haunches, and may be brought to a *certain degree* of suppleness and air, but from the black draught kind, such as our dragoon horses generally are, nothing more is to be expected than acquiring a tolerable mouth, reining back, and passing with readiness and ease. Among even the officers horses, very few will be found capable of learning the *piaffer* in any perfection; so that we are sorry to say that part of chapter VI. relative to this, might almost as well have been omitted; for though it be, when well performed, one of the most noble and graceful airs imaginable, yet so unknown has it been to the generality of our riders, that we may venture to assert, if one in twenty of them now knows the word, and much more the meaning of it, such knowledge must have been very lately acquired.

‘ Chap. V. The method of teaching horses to stand fire, noises, sights, &c. of leaping, swimming, &c.’

The method recommended by his lordship of curing them of the bad custom of lying down in water, is new, and bids fair for success, viz. ‘ to break a straw bottle full of water on their heads, and let the water run into their eyes.’

His directions for leaping are these :

‘ The leaps, of whatever sort they are, which the horses are brought to in the beginning, ought to be very small ones; and in the performance of this exercise, the riders must keep their bodies back, and raise their hands a little in order to help the fore parts of the horse up; and let them be sure to mind to preserve their equilibrium. ’Tis best to begin at a low bar covered with furze, which pricking the horse’s legs, if he does not raise himself sufficiently, prevents their contracting a sluggish and dangerous habit of touching, as they go over, which any thing yielding and not pricking, would give them a custom of doing. Let the ditches you first bring horses to, be narrow; and in this, as in every other progression, let the increase be made by degrees. Accustom them to come up to every thing, and stand coolly at it for some time; and also to raise themselves up in order to measure the distance. When they leap well standing, then use them to walk gently up to the leap, and to go over it without first stopping at it; and after that is familiar

to them, do it in a gentle trot, and so by degrees faster and faster, 'till at length it is as familiar to them to leap flying on a full gallop, as any other way : all which is to be acquired with great facility by calm and soft means without any hurry.'

His lordship, we hope, will pardon us for differing in some measure with him, as to the time of teaching the leap flying, having by long and repeated experience found, that so soon as an horse will rise and go over a bar freely when *low*, he must be immediately practised in flying leaps at an hedge of furze or faggots, both for the safety of the horse and the rider. Very rarely does it happen, that an horse thoroughly broke to leap standing, or to be what sportsmen call, a staunch leaper, can ever be brought to leap flying; that is, to go over without a small stop, and taking his leap, in effect, standing, which is unsafe and disagreeable : whilst, on the contrary, there are few horses that once are brought to leap well flying, that will not readily enough be brought to leap standing.

An horse ought always to be kept to low leaps, till he has acquired a true way of rising before, and bringing his hinder parts over, contrary to the practice of most grooms, who never think they can raise the bar too fast upon a young horse, by which fault they hazard straining him, besides giving him a blundering, unsafe way of leaping. They are guilty of another error in flying leaps :—they take a long run, and drive the horse as fast as he can go, which, so far from assisting his leap, renders him liable to rise either too near or too far off, besides the danger of being *disjointed*; in any of which cases he risks falling, or at best blundering over awkwardly. The best way is to teach him to leap flying from the a *long trot*, though some horses will chuse to do it from a gentle canter; and in such case the natural disposition of the horse is to be consulted. The horse ought not to have above a dozen yards run, and this not hurried (if an horse of spirit) by whip or spur. As for a sluggish horse, the smart application of the spurs, just at the time he should rise, is often necessary,—but never sooner.

Tho' the heavy troop horses, loaded with the enormous weight they carry, cannot be expected to take great leaps, yet surely, by the method described by his lordship, they may be brought to go over drains and water-ways, or even a low hedge or bar, without tumbling. But let his lordship speak for himself on this subject, and on our absurd custom of docking.

'The heavy cavalry may probably object to having their large horses taught all these several exercises: but though they are not, nor can indeed be expected to perform all, with the same activity and velocity, as light troops do, yet 'tis absolutely necessary, that they should be taught them all: for 'tis a shame-

ful consideration, that every little obstacle should in so many cases, as it does, prevent so useful and powerful a body from acting.

‘As I am very far from having any respect for a coachman’s flapt hat, any more than for a groom’s empty black cap, like many of my countrymen ; I must own also that I am not possessed with the English rage of cutting off all extremities from horses : I venture to declare, I should be well pleased, if the tails of our horses, at least a switch, or nag tail (but better, if the whole) were left on. ’Tis hardly credible, what a difference, especially at certain times of the year, this single alteration would make in our cavalry : which, though naturally superior in every thing to all other cavalry I have ever seen, are however long before the end of the campaign, for want of that natural defence against flies, inferior to all ; constantly fretting and sweating at picket, tormented and stung off their meat and stomachs, miserable and helpless ; whilst the foreign cavalry brush off the vermin, are cool and at ease, and mend daily instead of perishing, as ours do, almost visibly to the eye of the beholder. The horses indeed of the foreign cavalry are always in better order than ours are, because their men at all times are more careful, and give more attention to them.’

‘Chap. VI. The method of reining back——of piaffing, of pillars, &c.

‘Chap. VII. The method of curing restiveness, vices, deficiencies, starting, &c.’

As *starting* is one of those faults from which few horses are totally exempt, we shall give here his lordship’s method of correcting it.

‘Starting often proceeds from a defect in the sight ; which therefore must be carefully looked into. Whatever the horse is afraid of, bring him up to it gently ; and if you caress him every step he advances, he will go quite up to it by degrees, and soon grow familiar with all sorts of objects. Nothing, but great gentleness can correct this fault : for if you inflict punishment, the dread of the chastisement becomes prevalent, and causes more starting, than the fear of the object. If you let him go by the object, without bringing him up to it, you increase the fault and encourage him in his fear : the consequence of which is, he takes his rider perhaps a quite contrary way from what he was going, becomes his master, and puts himself and the person upon him, every moment in great danger. I have so often heard people absurd enough to maintain, some, that blows are necessary to cure this evil ; and others, that horses should be suffered to have their own way in it ; insomuch, that I could not help saying a few words upon this subject, (though it speaks



speaks for itself,) to convince those, who, as my ingenious friend Mr. Bourgelat says, *argumentent de ces systemes deplorables*.

‘ With such horses, as are to a very great degree fearful of any objects, make a quiet horse, by going before them, gradually entice them to come nearer and nearer the thing they are afraid of. If the horse, thus alarmed, be undisciplined and head-strong, he will probably run away with his rider ; and if so, his head must be kept up high, and the snaffle sawed backwards and forwards from right to left, taking up and yielding the reins of it, as also the reins of the bit : but this latter must not be sawed backwards and forwards, like the snaffle. No man ever yet did, or ever will stop an horse, or gain any one point on him, by pulling a dead weight against him.’

‘ Chap. VIII. Several remarks on shoeing, feeding, management of horses, &c.’

Though the specimens already given must be enough to excite the attention of every lover of horses, we cannot conclude without shewing his lordship's just indignation, at our present race of equally ignorant and conceited grooms, farriers, and blacksmiths.

‘ Physick and a butteris in well-informed hands would not be fatal ; but in the manner we are now provided with farriers, they must be quite banished. Whoever at present lets his farrier or his groom, in consideration of his having swept dung out of the stables, for a greater or less number of years, ever even mention any thing more than water-gruel, a clyster, or a little bleeding, and that too very seldom ; or pretend to talk of the nature of feet, of the seat of lamenesses, sicknesses, or their cures, may be certain to find himself very shortly quite on foot, and fondly arms an absurd and inveterate enemy against his own interest. It is incredible what villains most of our English stable-people are, and what daring attempts they will make to gain an ascendant over their masters, in order to have their own foolish ways. In shoeing, for example, I have more than once known it to be real fact, that, for the sake of establishing their own ridiculous and pernicious system, when their masters have differed from it, they have, on purpose, lamed horses, and imputed the fault to the shoes, after having in vain tried, by every sort of invention and lies, to discredit the use of them. How can the method of such people be commendable, whose arguments, as well as practice, are void of common sense ? If your horse's foot be bad and brittle, they advise you to cover it with a very heavy shoe ; the consequence of which proceeding is evident ; for how should the foot, which before could scarce carry itself, be able afterwards to carry withal such a monstrous additional weight, which is stuck on too with innumerable nails, the

the holes of which tear and weaken the hoof? If the foot is cut or hurt, one doctor says, load it, by way of cover, with all you can; his conceited opposer as wisely counsels you, to let the horse walk bare upon the sore. The only absurdity all these simpletons seem to agree in, is to shoe with excessive heavy ill-shaped shoes and very many nails, to the total destruction of the foot. The cramps they annex, tend to destroy the bullet, and the cat-walnut-shell shaped shoes prevent the horse's walking upon the firm basis, which God has given him for that end. They also open and cut away the inside of the animal's foot with their detestable butteris, and afterwards put on very long shoes, whereby the foot is hindered from having any pressure at all upon the heels, which pressure otherwise might still, perchance, notwithstanding their dreadful cutting, keep the heels properly open, and the foot in good order. The frog should never be cut out; but as it will sometimes become ragged, it must be cleaned every now and then, and the ragged pieces cut off with a knife. In one kind of foot indeed a considerable cutting away must be allowed of, but not of the frog; I mean that very high feet must be cut down to a proper height; because if they were not, the frog tho' not cut, would still be so far above the ground, as not to have any bearing on it, whereby the great tendon must inevitably be damaged, and consequently the horse would go lame.'

As we have lately confessed \* our incapacity of judging in matters of horsemanship, it is just to declare, that the remarks on lord Pembroke were taken from some papers given to a country friend by a late lieutenant-colonel of militia, equally eminent for his accomplishments as an horseman, scholar, soldier, and sailor.

ART. IV. *Rules for the Preservation of Health: Containing all that has been recommended by the most eminent Physicians. With the easiest Prescriptions for most Disorders incident to Mankind, through the Four different Periods of Human Life. Being the Result of many Years Practice. By John Fothergill. Dedicated to the College of Physicians. 12mo. Pr. 2s. 6d. Pridden.*

WHEN this little treatise came to our hands, we perused it as the work of a celebrated physician, of the same name with our author, and discovered nothing in it injurious to the reputation of that favourite son of Æsculapius. We were the

\* See the Account of Thomson's Rules in the Review for September last.

more surprized, therefore, to see an advertisement from him disclaiming the spurious production ; because we regard this conduct as an ungrateful return to the compliment paid him by the writer, in supposing that his name was the most proper to promote the sale. It would be invidious to examine into the grounds of the author's opinion, or the doctor's reasons for disavowing any share in a performance, which many readers may think upon a level with the specimens he hath exhibited of his own medical knowledge ; but we may venture to express our admiration, why a gentleman of talents, no way contemptible, should have recourse to the pitiful shift of foisting his writings under an unlicensed patronage ;—an art never practised, except by the vile and venal scribbler.

The subject discussed by Mr. Fothergill has been ably handled by a variety of excellent poets and physicians, to very little purpose. Habit, affectation, and the passions, conspire to defeat all the arguments suggested by sound reason. Temperance in the gratification of the palate, is the leading principle of didactic writers upon health and longevity ; but what reader will not forget their admonitions when seduced by the smoking haunch, the sparkling claret, and strongly social propensities ? In such circumstances, not only Dr. Gorter, and our author, but even Hippocrates himself, would be ridiculed for advising us ‘to rise from table with some remaining appetite.’ Such precepts indeed only make an impression when it is too late to profit by them, at a period of life when the body begins to do penance, for the full swing given to our appetites. In the vigour and bloom of youth they are read and neglected ; in old age they serve only to excite melancholy reflections on our past misconduct. Those persons, however, who have fortitude enough to combat passion, prejudice, and fashion, may receive benefit from this publication, which contains rather a variety of useful rules, approved by reason, and the experience of ages, than of new opinions, or unheard of precepts, founded upon an ingenious and novel system. Our author has broached no doctrines ; he is a compiler, not an original writer ; but he has selected his matter with tolerable judgment, and digested it into a neat, easy, and aphorismatical form. Some positions he has adopted from other writers ; to which we cannot accede ; but they are generally inoffensive, and always supported by the authority of some eminent member of the healing art.

As a performance of this nature scarce merits a close examination or regular critique, we shall content ourselves with the above general character, and the subsequent specimen of the style, manner, and judgment of the author.



• OF EXERCISE and REST.

• As the human body is a system of pipes, through which the fluids circulate, life subsists by this circulation; and it is obvious, that exercise is necessary to health, because it assists this circulation. We see every day, that the active man is more strong and healthy than the sedentary.

• The complaints occasioned by immoderate labour are cured by rest; and those which are caused by sloth are removed by exercise.

• If the whole body rests longer than usual, it will become stronger: the same observation holds good with respect to every limb of the body. On the contrary, if a man, after a long habit of idleness, goes directly to hard labour, he will be sure to do himself hurt: The feet, by a long state of rest, are disqualified for much walking; and the other limbs, by long inaction, lose in a great measure their use.

• He, who from a constant fatigue falls into an inactive state, must live abstemiously; otherwise his body will be soon tortured with pain, and oppressed with a load of humours.

• Friction makes the body warm, firm and fleshy.

• Reading aloud, and singing, warm and dry the body.

• Of all exercises walking is the best, as it is the most natural for men in good health.

• All sorts of exercise are wholesome and best before meals, especially riding.

• Riding on horseback is the best exercise to recover lost health, and walking the best to preserve good health.

• Good hours will always be a most beneficial means to preserve health and spirits; to go to bed at ten and rise at six.

• Moderate exercise gives strength to the body and vigour to the senses. It is the best to use that sort of exercise, which the body has been accustomed to, observing to use no more than the strength or weakness of the constitution will bear.

• The exercise of the mind is necessary to the health.

• After exercise great care ought to be taken to prevent catching cold, especially if it has occasioned a sweat, which must be done by rubbing the body well with a dry cloth, and changing our linnen, which should be previously well aired.

• No folly after exercise is equal to that of drinking small liquors of any sort quite cold when a man is hot. If they were drank blood-warm, they would quench the thirst better, and do injury.

• Lean people are soon weakened and wasted by too much exercise.

‘ Every man should rest for some time after exercise before he sits down to dinner or supper.

‘ Exercise might be strongly recommended from only one common observation, *viz.* that the parts or limbs of the body, which labour most, are larger and stronger than those which have less exercise. Thus the legs and feet of a chairman, the arms and hands of watermen and sailors, the backs and shoulders of porters, by long use grow thick, strong and brawny.

‘ By moderate exercise the whole body becomes lighter and more lively ; the muscles and ligaments are cleansed from every foulness, and the matter, to be discharged by perspiration, is prepared for it.

‘ But violent exercise of body and mind persisted in, brings on an early old age and a premature death.

‘ Exercise is most wholesome when, after having digested our food twice a day, our body returns nearly to its usual weight before the next meals.

‘ Riding on horseback increases the perspiration rather of the parts above, than below the waist ; and an easy pace is much more wholesome than a hard trot. But to such consumptive or infirm persons, as are fatigued more by riding on horseback than in some easy carriage, the former cannot be so proper as the latter, because their strength should be recruited, and not exhausted by exercise.

‘ To ride hard over a rough road in an ill-hung coach or chaise, is the most violent of all exercises, which not only precipitates the perspiration, being yet crude, but also hurts the solid parts of the body, and particularly the kidneys. Leaping is in like manner an unhealthy exercise on the same account.

‘ To be carried a little way in a sedan chair, or horse-litter, or barge, does not increase the perspiration so much as walking does ; but such sorts of motion, if properly continued, are very healthful, and dispose the body to a free perspiration.

‘ Moderate dancing is an healthful exercise.

‘ The principal and most useful sorts of exercise within doors are tennis, hand-ball, dumb-bell, dancing, fencing, and shuttle-cock ; and, if a good digestion be wanting, the chamber-horse or tremouffoir. The best without doors are walking, bowling, riding in wheel-machines, or on horseback.

‘ Three things are necessary to be considered with regard to exercise. First, what is the best sort of exercise. Secondly, what is the best time to use it. And thirdly, what is the proper degree or measure to be used.

‘ As to the first, though various exercises suit different constitutions, as they happen to be robust or delicate ; yet, in general, that sort is best to which one has been accustomed, which  
has

has been always found to agree with the constitution, and to give delight and pleasure in the performance of it.

Secondly, the best time to use exercise is when the stomach is empty. Some cannot bear it quite fasting, and therefore to them exercise is proper enough after a light breakfast, or towards evening, when their dinner is pretty well digested; but should never be attempted soon after a full meal by such as are under no necessity to work for their daily subsistence.

Lastly, the measure or proportion of exercise fit for every individual is to be estimated by the strength or weakness of his constitution; for when any person begins to sweat, or grow weary, or short-breathed, he should forbear awhile in order to recover himself, and then resume his exercise again as long as he can pursue that method with ease and pleasure; but if he persists until he turns pale, or languid, or stiff, he has proceeded too far, and must not only forbear exercise for the present, but should also use less next day. Children and old people require much less exercise than those who are in the vigour of life.

The author lays down rules in the first section for preserving health in the different stages and periods of life; namely, infancy, youth, manhood, and old age.

In section II. he treats of the non-naturals.

The third section contains some judicious observations on the temperaments of the human body; for which the writer is chiefly indebted to Boerhaave, whose name is not once mentioned in the article.

He then proceeds to general remarks on the circulation of the blood, perspiration, healthy, and infirm constitutions, bathing, venery, approaching distempers, inoculation, and other particulars, which may afford instruction to the illiterate, and entertainment to the learned.

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ART. V. *Political Considerations; being a few Thoughts of a Candid Man at the present Crisis. In a Letter to a Noble Lord retired from Power.* 8vo. Pr. 1s. 6d. Hinxman.

THESE considerations, we are told, have been well received by the public, which we regard as a strong presumption, that the spirit of faction is subsiding, and the body of the people growing more disposed to moderation and unanimity. The tendency of the pamphlet is to enforce the necessity of concord at this critical juncture, to sooth passion, combat prejudice, abolish distinctions, and unite all the members of the state in the national interest.



It is particularly recommended to the great personage to whom the letter is addressed, to maintain the reputation resulting from his generous unpensioned resignation, by avoiding all partial connections to distress the hands of government, and exerting his utmost power and influence to conduct the political vessel safe to port, without considering who it is that directs the helm. More than fifty pages are employed in rhetorical flourishes, and general arguments, to prove what was never doubted, that every honest patriot is bound, in conscience and honour, to sacrifice private interest and pique to the public good; to assist a well-disposed minister, without regarding the county or town in which he may happen to have drawn his first breath; to oppose all his weight and interest to crush parties formed against the administration, upon selfish narrow principles; and to employ his utmost diligence and skill in healing those sores of faction, which alone can prevent our terminating a gloriously successful war in a safe and honourable peace. The subject hath been exhausted in addresses to the same noble d——, with whom our author has opened a correspondence, but no other writer has expatiated on it with so many flowers of oratory, with such profusion of classical erudition, and variety of imagery, although he disclaims all adventitious ornaments.

‘We live (says he) in an age when our prose, our poetry, our very politics, are set upon stilts and shewn off to the crowd. A pomp of words, a mysterious obscurity, an air of paradox and refinement, but, what is worst of all, a virulence of personality of the lowest kind, infect our writings and debates *pro aris et focis*, and insure too often the applause, and admiration of the multitude. But in treating every subject of public importance; a little plain reasoning, and a great deal of honesty, would be much more useful to the cause of truth and the interests of our country, than all our affectation of eloquence; whether it flows turbid like the Saone or the Rhone in their conflux, or like the Thames, the Rhine and the Danube, in all the power and majesty of exuberance.’

‘I thought it proper (adds he) to drop all affectation of a declamatory stile in a *series* of past facts, which are the grounds of future expectation, and in which plain words are more eligible than a prodigality of that enriched language, which often serves only to cover truth with flowers, and to keep the principal subject out of view.’ Even this specimen will demonstrate, that the author could not avoid a figurative, turgid, pomp of expression, while he is declaiming against the florid elocution of the times.

Our writer very sensibly remonstrates against that rage of conquest, which seems to have possessed the bulk of the inhabi-

rants of Great Britain, and points out the fatal consequence that must result from this martial humour, should it even prove so successful as to put us in possession of all the silver of Peru, and gold of Chili and Mexico. This argument hath been repeatedly urged by political writers; yet is it now more seasonable than upon any former occasion. However obvious a truth it is, that industry produces the richest treasures, yet doth it require some address to convince a people, flushed with conquest, and fired with resentment, that depriving our enemies of the means of giving us future molestation, would, in the issue, prove our own destruction. The glare of wealth pouring in from the mines of Potosi, would so dazzle the eyes of the multitude, as to render them incapable of looking forward to the pride, luxury, indolence, profusion, beggary, and depopulation, which would necessarily flow from the reduction of the Spanish southern dominions.

‘ If therefore (observes the letter-writer) we have any desire to preserve to our country all that is dear to it, and can make it wise, moderate, virtuous and happy, let us not indulge the avarice of a few particular men; and I hope never to see a war carried on, or a pacification made, upon principles *solely* mercantile, or which are dictated by a spirit of funding. What must be the war, what must be the peace of a nation of stock-jobbers?

‘ I except merchants, who are truly so, men of real property and honour, but to such a sort of men as these are who sport with the properties of us all, it would hardly be too coarse to say in the language of Shakespear’s tribune to the Roman rabble bawling at his heels, “ Out, hang, ye dogs, ye like nor “ war nor peace.” But if any faction can be pernicious in a state, it is a faction of merchants. Men nursed in the narrow paths of life, incapable even of forming any extensive ideas of general commerce, but only reasoning from those acquired by them in a particular corner of the vast complicated machine of human intercourse in the change of property, are certainly very ill judges of the great interest of nations, respecting their internal and external forces, and the relation they bear to the rest of the powers of Europe with which they are surrounded.

‘ There is also another objection to the opinions of mercantile men prevailing in the government of a kingdom. Merchants are so little in fact the subjects of any one nation, that the law of nations has very properly considered them as divested of their original national character, by their occasional and frequent adoptions of another character from time to time taken, as it suits their interest, from the place of their residence, where they are said to be domiciled for the purposes of trade.

Thus an English merchant in France is considered as a Frenchman, and a Frenchman resident in England as an Englishman. They form a kind of republic in the heart of all countries, independent of the places of their birth, and their connections even with that very government under the protection of which they reside are extremely weak.

‘ Thus, in the midst of the most general war, there is a chain of mercantile interest running through the midst of the belligerent kingdoms, and linking in very close society men, who, as natives and vassals of this or that Sovereign, are supposed to be in the utmost enmity possible. Laudable indeed is this system of humanity, that counteracts so happily the cruelty of the divisions that arise from the ambition of princes, and which serves to suspend and mitigate the rigours of war, the scourge of human nature. But merchants must not set up for the governors of kingdoms.’

Every candid reader must acknowledge the strength and propriety of the painting, in the following description of the present state of the kingdom.

‘ Happy as our own nation has been in the course of the war, yet what numerous, and once respectable families among us have sunk into extreme indigence from the sudden fluctuations of property? It is a very alarming consideration, when we think of the great decrease of the value of the capital stock of the several public funds, decreasing in proportion to the additional stock created upon every new loan in every year of the war, to so prodigious an amount, and so much to the prejudice of the ancient creditors of the public, the supporters of government and the protestant establishment, in the worst of times. It is very painful to reflect upon the increase of taxes upon all the necessary articles of life, and even upon our own manufactures themselves, besides the number of taxes running almost in a circle, so that they tread upon one another, inasmuch as the same things seem to be taxed more than once; besides the revenue of them being mortgaged in such a manner, that there are no probable hopes of their ceasing, but by paying off, or annihilating the capital to which they are destined for the interest, and that above all, how terrible is the consideration that a whole nation living like a private man upon its principle, must, of necessity, like a private man at last put a stop to its payments! The visible decrease of people in two wars so near each other in point of time, is also a very striking reflection to those who observe what children, old, and decrepit men have been taken into our late levies of new troops, by which great numbers of officers have been created at a prodigious expence, when it was thought more expedient by some very intelligent



commanders to recruit perfectly the old corps. Nothing is so apparent as the monopolizing spirit of trade, availing itself of the present demands of government in so high a degree as to create distress of the common necessities of life in the midst of abundance. The want of hands in all our manufactures, the almost impossibility of procuring them in the businesses of building and husbandry, are all painful facts, and too generally felt for it not to be confessed, that the efforts of this nation have already brought on weaknesses upon it which will require great time, attention, and wisdom to remedy. Were it possible for Great Britain to put out both eyes of France, she must lose one of her own. And I am inclined to think that a balance of commerce in a certain degree, may be as useful and necessary to England, and to the rest of the nations of Europe, as a balance of power; since each nation ought to have something left to interchange with another; otherwise were it possible that one should grasp the whole of commerce, and the rest be left bare as the wild savages of America, where would be that commutation, that circulation of property, the great sources of industry, which constitute the happiness of individuals, and the real interest of every nation as a distinct society? These difficulties, these evils then, which I have mentioned, will fall to the painful lot of the minister who shall make a peace for this nation. Other men will bear the glories of its conquests, and exult in its treasures; he only must heal the wounds, support the falling, build up again the fallen parts, reunite the divided, and strengthen the whole of government. It is undoubtedly much easier to carry on the war, and to follow the general bent of popular inclinations, as it is easier to push a vast weight rolling down the hill with an increasing velocity, than to urge it up with labour to its summit, and fix it there upon a solid basis. Greater therefore will be the obligations of this country to the man, who shall disentangle the complicated interests of the several powers at war, and provide for the present honour, and future safety of the nation at this crisis, than to all the ministers who have undertaken before in any period the reins of a British administration. But how little can it be expected, my Lord, that such a business will be completed with success, if the hands of the Sovereign or his servants are not left at perfect liberty, so that their abilities and their integrity, their zeal for the public good, may have a fair and open field left for their utmost exertion? Were it possible to conceive that there should exist any faction in the state equally desirous of pacification, yet that such a faction should be determined to ruin, if possible, a business of so much difficulty in its own nature, because it is not its own work, or to hunt the maker of it down hereafter,

as a victim to public discontent, for imperfections of which that very faction was the cause, such a situation of a kingdom would be considered by all good men as deplorable in the highest degree.

‘ Besides all this, my Lord, were the immoderate expectations of mankind no bar to the success of a minister in forming a plan of pacification at the same time that he is pushing on of necessity a war in its utmost extent, yet so soon as a peace being compleated should give an opportunity to redress all those abuses in offices, which, in proportion to the necessities of such difficult times, ever did and ever will creep into all governments, the uneasiness occasioned by reforming such abuses to those who suffer by the reformation, will take a thousand colours, and load the head of the minister with vengeance from every quarter. The very expectation of such reformations taking place as the supposed consequence of a peace is almost sufficient to arm every commander, contractor, monopolizer, commissary, and every dependent of office against it immediately.’

In one word, we here see the jaded remains of a writer of some merit, who has whipped and spurred his imagination only to verify the old Italian proverb : *Cavallo di vettura fa profitto, ma non dura.*

ART. VI. *The Trial of the Roman Catholics.* By Henry Brooke, Esq; Author of *Gustavus Vasa*; *the Farmer's Letters*, &c. &c. 8vo. Pr. 5s. Davies.

WE are much edified by this spirited performance, which not only displays the author's capacity, but exhibits a very extraordinary proof of his candour: for Mr. Brooke, from conviction and humanity, here undertakes the defence of a set of people, against whom he had formerly written with remarkably asperity, while he remained under the influence of prejudice and misinformation. There cannot be a more honourable testimony, in favour of the Roman Catholics of Ireland, than this voluntary retribution, from the hands of a man who seems to be a staunch Whig in politics, and a zealous Protestant in religion.

The work, which is dedicated to the earl of Halifax, the author has thrown into the form of pleadings, and divided into two parts. The dispute is managed by Serjeant Statute, and Counsellor Candour, who are supposed to argue before a society of about thirty Protestant gentlemen, partly English, and partly Irish, who meet every week at the King's Arms tavern.

In the first week in January, they chuse their chairman, who retains a consular authority through the year. At almost every meeting they debate some question of public concern, which had been proposed at a former sitting, and matters of public utility form their sole subject of debate.

On this occasion the Catholics of Ireland are supposed to be arraigned by Serjeant Statute, who represents them as a people, whom every man must of necessity condemn, who hath in himself any share or participation of allegiance to his king, or attachment to his country; any regard to society, to the sanction of laws, or obligation of treaties; to leagues between nations, or faith among men. He proceeds to shew, from lord Clarendon's History of the Rebellion in Ireland, that those people, while they enjoyed every blessing which the constitution of these kingdoms, could confer, in the reign of Charles I. plotted and perpetrated the most execrable scheme that ever brought disgrace upon human nature; that they secretly planned the universal massacre of all the Protestants, and actually murdered forty or fifty thousand of them before they suspected themselves in any danger. He adds, from Sir John Temple, and other historians, that during the first two months of this rebellion, above an hundred and fifty thousand Protestants were massacred in cold blood. Counsellor Candour, as counsel for the defendants, undertakes the refutation of this charge, and acquits himself with great ability.

With respect to the disposition of those Roman Catholics of Ireland, he observes, that they are a people noted, to a proverb, for their hospitality and benevolence; that there is no candour in faction; that all the pencils employed in the representation of those times, were in Protestant, or rather Puritan hands, interested or inclined to shade, and to blacken, without one lenient shade, or charitable touch; he is therefore obliged to gather from the mouths of their enemies, what may, in some degree, avail them for the discovery of the truth.

He proceeds to prove, from undeniable authorities, that the Catholics were, from the IId of Elizabeth, miserably oppressed in spirituals as well as temporals. The Roman Catholic clergy of Dublin were suppressed; fifteen chapels were seized for the king's use. The fryars and priests were so persecuted, that some of them hanged themselves in despair. Great numbers of that communion had, from time to time, been fined and imprisoned for refusing the oath of supremacy; an oath of all others that no Papist can possibly take, consistent with his conscience.

In the reign of James I. a civil inquisition was set up in Ireland, for the discovery of the defective titles, whereby all lands were seized in the name of the crown, whereof the proprietors were



not able to produce and to prove a legal conveyance : this was generally impossible, forasmuch as in times of long warfare and national distraction, the offices of record, with the houses belonging to the principal natives, had been pillaged or burnt, so that almost all the ancient title deeds had been lost or destroyed. In consequence of this inquisition, during the reigns of the two first Stuarts, a vast number of old and honourable families were divested of their estates, first, under the administration of Sir Arthur Chichester, and afterwards by lord Falkland, and the earl of Strafford, who oppressed the Catholic natives without mercy. Four whole counties were found for the king in Connaught, as well as a great extent of territories in Munster, and the county of Clare. When the animosities between Charles and his parliament broke out into rebellion, the Roman Catholics in Ireland were already driven to despair. The government of that kingdom was in the hands of Puritans, whom the Catholics, not without reason, considered as their bitterest enemies, who had nothing less than their utter extirpation in view. Sir William Parsons, one of the lords justices, declared at a public entertainment, that within a twelvemonth no Catholic should be seen in Ireland. It was confidently reported that the rebels of Scotland intended to invade them with an army of ten thousand men, and put them to the sword, without distinction of age or sex. Dr. Maxwell, afterwards bishop of Kilmore, deposeth, that the parliament of England had a plot to bring them all to church, or cut off all the Papists in the king's dominions ; they judged therefore that an insurrection was indispensibly necessary to their self-defence, as well as to the preservation of the king and constitution.

As to the massacre of so many innocent people, he denies the fact as a cruel exaggeration of terror, prejudice, and hatred. He takes notice that, according to Sir William Petty, and other calculators, the Protestants in Ireland at that time, including both English and Scotch, were in proportion to Irish Catholics, as two to eleven, and did not exceed two hundred and twenty-five thousand in the whole realm ; one third of these were Scots, who had settled in the six escheated counties of the province of Ulster, and had there established such a formidable colony, that the Irish, during the troubles, did not venture to attack them ; the remaining Protestants, therefore, amounted to one hundred and fifty thousand : of consequence, if one hundred and fifty thousand English Protestants had been massacred during the first two months of this insurrection, as Clarendon and Temple expressly affirm, not a single English Protestant would have been left in the whole kingdom. From proclamations issued by the government, from the Journals of the House of Lords, and other

other authentic papers, published by their enemies, he proves the falsehood of the first charge, implying, that the insurrection was universal except in Dublin. He afterwards demonstrates, by a cloud of testimonies, that such an insurrection was by no means the general intention of the Roman Catholics in Ireland : that they avoided its commencement, and detested its consequences ; that they were artfully and violently impelled thereto, with a view to the forfeiture of their lives and fortunes ; and that they had no other resource than patiently to endure the sword and the halter, or to stand for their lives. He shews from the letters and proclamations of the lords justices, dated even to the expiration of the first two months in which this massacre was said to be committed, and describing the outrage of the rebels, that not one murder is mentioned ; that the depositions, concerning those supposed cruelties, which appeared in the sequel, were taken by prejudiced persons, and made by individuals who could neither read nor write, consequently must have been ignorant of the contents of the papers to which they set their marks ; that many of them were taken warm from persons just arrived in their flight from the enemy ; that their panic naturally heightened the terrors of their imaginations ; that many swore specially, to the murder of several Protestants, who ten, twenty, and even thirty years afterwards, were living witnesses of the falsehood of these depositions ; that the matter of many depositions was ridiculously absurd, such as that of a man's body being ripped up, and his bowels taken out, without his shedding one drop of blood ; of a young woman's body being invulnerable ; and of a troop of Protestant ghosts seen wandering about Portadown-Bridge, where their bodies had been drowned by the rebels. He owns, that too many murders and massacres were committed on both sides, but not by *Protestants* or Catholics, properly so called : they were committed on the one part, by a fanatic and enthusiastic soldiery ; and on the other, by a savage exasperated rabble of Irish banditti, or freebooters. Great numbers of these people, especially the gentry, were at that period personally attached to the king ; they were universally attached to the civil constitution. Some thousands of Irish Catholics stood against Irish Catholics on this occasion, and lifted themselves under the banners of his majesty and the commonwealth, in order to reduce their brethren to peace and allegiance. This truth appears from the testimonies of lord Clarendon, the king himself, and the earl of Clanrickarde, general of an army of Roman Catholics raised in defence of English Protestants.

After having adduced irrefragable arguments to prove, that the lords justices, instead of crushing the rebellion in its

fancy,

ancy, as they might easily have done, exerted all their power and influence to excite the insurrection, by driving the Catholics to despair, in protracting the act of limitations, and other graces which the king had promised in favour of those unhappy people; he goes on to demonstrate the absurdity of charging them with having extirpated the whole race of Protestants in that kingdom; and hints that the barbarities of those times were generally acted on the other side of the question. Dr. Borlase, one of the fomenters of this rebellion, expressly says, that the English, in many places, possessed themselves of strong holds and castles, which, for many months, nay, some years, they did defend; and that vast crowds of English Protestants, who dwelt in the open country of Ulster, fled from thence to Dublin, where they were in safety until they could be shipped away. He also affirms, that Sir William Cole, with his regiment, destroyed in the North nine thousand four hundred and seventeen of the Irish, and rescued from bondage five thousand four hundred and sixty-seven Protestants; and that Sir Frederic Hamilton slew many Irish Catholics, and freed many Protestants. Carte, in his Life of the Duke of Ormond, says, that few murders were committed in Munster and Leinster, where the great body of the English was settled; that Capt. Mervyn saved six thousand women and children in Fermanagh; and that others got safe to Derry, Coleraine, and Carrickfergus, which places were in the hands of the Scots and English. By the calculation of Ware, there were fourteen thousand Protestants resident in Dublin, who never were hurt. Many thousands of Protestants resided in safety in various parts of the kingdom, where the English were prevalent. Some thousands of them lived under the protection of Roman Catholics, where these were masters. Great numbers were snatched from the savage and desperate rabble, by the priests, by the soldiers, and by the chiefs of the insurrection, who either escorted them at their own peril to places of safety, or hospitably entertained them under their own eye and authority. It is allowed upon all hands, that numberless acts of goodness and benevolence to the Protestants, were performed by Alexander Hovenden, Owen O'Neil, Saul, Everard, Redmond, English, Dally, Higgins, Farrill, and other ecclesiastics and commanders among the Irish Catholics, who convoyed many Protestants, at the hazard of their lives, to places of strength and safety; to their kindred and acquaintance; who protected many at their own hearths; concealing some in chapels; saving others under altars; who preserved the great prelate of those days, with his household, and hundreds who fled to him for shelter in peace and safety, in the free exercise of the Protestant rites and religion. They revered him while he lived; they



they bewailed him when he died. Their army marched in procession at his funeral: even their priests exclaimed at his interment. *O sit anima mea cum Bedello ! O that my soul were now with Bedell !*

If we consider these circumstances, and that since this rebellion, the proportion of the Irish Protestants to the Papists of Ireland, has increased from two to eleven, to nearly three to eight, we cannot help owning, that the massacre charged upon the Roman Catholics of Ireland, has been scandalously exaggerated, and that the whole is reducible to a few hundreds, slain by a wretched banditti, oppressed and driven to despair.

In answer to the *king-deposing*, and *king-killing* doctrines, said to be espoused by the Roman Catholics, he observes, that whatever bulls of this kind might be fulminated by the Roman pontiff, they were no other than a *brutum fulmen*, with respect to the Irish Catholics, whose demeanour, for a long series of years, hath been remarkably peaceable and inoffensive; and here Mr. Brooke takes occasion to condemn the invective against that people, written (if we mistake not) by himself, in the character of the *Farmer*, in the year 1746, when he prophesied that the Catholics of Ireland would seize that opportunity to discharge the storm, so long brewing, on the heads of their Protestant brethren. Notwithstanding such prognostication, he freely and candidly owns, that they continued calm and serene throughout that kingdom, as when the halcyon builds her nest on the smoothed surface of the ocean. In regard to the doctrines imputed to Rome, our author makes a proper distinction between the doctrines of the state, and the doctrines of the church of Rome; and asserts, that the divorce of temporal dominion from spiritual authority, has again restored Rome to her primitive charity.

Wherefore, my Lords, (says he) if I can prove to ye, from the authority of a general council held at Constance in the year 1415. From the declaration of all the academies of France in the year 1626. From the declaration of the provincial congregation of the jesuits held at Ghent in the year 1681. From the declaration of the French clergy in their general assembly held in the year 1682. From the avowed tenets published by their most eminent doctors. And from the doctrines universally and daily inculcated, by manuals and books of devotion approved by their church, and printed for the use of their families, and the instruction of their children, and the children of their children, without end. If I can thus prove I say, my Lords, from the invariable doctrines of the church of Rome, whether taken universally, partially, or individually, that her principles are wholly the reverse of those with which

Mr.

Mr. Serjeant is pleased to charge her; I shall desire to know what footing or foundation, the universe can afford, upon which his said charge may be permitted to rest;

'Ye have, already, heard the principles imputed by Mr. Serjeant to the church of Rome. Be pleased, now, to hear the church of Rome, in her turn; and judge whether it is from Mr. Serjeant, or herself, that ye are to learn her own opinions; or, how far ye ought to allow an imputation of Doctrines, which all must teach for themselves, and which no one can teach for another.

'Her councils, synods, assemblies, academies, doctors, and the individuals both of her clergy and laity affirm, as is evident by the testimonies here in my hand; that *the pope hath no authority over the temporal power or jurisdiction of princes. That, neither a papal consistory, nor even a general council can absolve subjects from their allegiance. That it is impious and damnable in any man to attempt to depose his sovereign on account of his being an heretic or excommunicated for heresy. That, should the pope undertake to absolve any people from their allegiance to their prince, such absolution or dispensation, would, in itself, be null and void. That all catholic subjects, notwithstanding such dispensation, are bound in conscience to defend their king and country, at the hazard of their lives and fortunes, even against the pope himself. That the king-killing doctrine, or privilege for murdering princes excommunicated for heresy, is damnable and heretical, and contrary to the known laws of God and nature. That no power upon earth can licence any wicked or immoral action, neither dispense with lying, perjury, the massacre of our neighbours, or the damage of our native country, under pretence of promoting religion or the catholic cause. That all pardons and dispensations granted, or pretended to be granted, in order to any such ends or designs, can be attended with no other advantage or consequence than that of adding sacrilege and blasphemy to the crimes proposed to be licenced. And, that the doctrine of equivocation, or mental reservation, is detestable in its principles, is wholly contrary to Christian simplicity and sincerity, and its consequences, is everse of truth, justice and common society.*

'Now my Lords, as these are the principles and doctrines that have been invariably avowed, professed, and taught, by the church of Rome, and all her members, during some centuries last past; I want to know who it is that has a right to set up another system in her name? I want to know what possible exception, or doubt, can remain in the minds of people, respecting this matter?'

Notwithstanding our being very well disposed to wish, that all convenient favour may be shewn to our fellow-subjects the Roman Catholics of Ireland, candour obliges us to mention an

exception, which may be justly taken to this assertion in their favour. We know that during the whole reign of Elizabeth, the kingdom of Ireland was exposed to insurrections and rebellions among the Roman Catholic natives, and these instigated by the pope's bulls and indulgencies: witness, the first rebellion of Shan O'Neale, who assumed the title of king of Ulster, and offered to hold the kingdom of Ireland under the sovereignty of Mary queen of Scotland: witness, the second in 1580, by James Fitz-Maurice, who undertook to reduce the kingdom of Ireland to the obedience of the see of Rome, who was furnished by the pope with a small sum of money, a consecrated banner, and letters of recommendation to the king of Spain, who supplied him with some troops that landed at Kerry, accompanied by two priests, one of them dignified with the title of Nuncio: witness the disturbances excited in 1590, by Hugh Roe Macmahon, and Bryan O'Rourke; and three years after, the league formed for expelling the English garrisons, by O'Donnel, Macguire, and Hugh earl of Tyrone; which league, tho' stifled for the present, broke out three years after in open rebellion, under the auspices of the Spanish king, who actually equipped a formidable armament, in order to make a descent upon Ireland. This rebellion continued to rage for several years, and found ample employment, first, for the earl of Essex, and afterwards for the lord Mountjoy. At length a Spanish fleet entered the harbour of Kinsale, having on board four thousand veteran troops, under the command of Don John de Aquilla, who landed and published a manifesto, declaring he was come to execute the pope's bull against Elizabeth, and to re-establish the Catholic religion. These circumstances we mention, to shew that the thunder of Rome hath not been so long silent, nor the Roman Catholics of Ireland so long tame, as our author seems to think.

Perhaps the most difficult part of his task is to prove, that the Papists of Ireland cannot possibly be attached to the Stuart family, because, from the said family they have experienced nothing but oppression, even more cruel than they had ever felt under the former kings of England. He begins with an assertion, that their hardships commenced under the first of the Stuarts.—If they had no hardships before this period, we should be glad to know what induced such a pacific people to rebel so often during the reign of Elizabeth.—We are afraid Mr. Brooke's zeal for Whiggism gets the better of his recollection on this occasion; otherwise a gentleman of his candour must own, that they had been grievously oppressed before the accession of James, both in spirituals and temporals. If they were not oppressed into so many rebellions, they must either have  
been



been naturally turbulent and disloyal, or so bigotted to the pernicious doctrines of Rome, as to act the part of desperate tools to the pope's ambition; but our author has told us they were neither one nor other.

James I. is here represented as the first invader of the property of the Irish Roman Catholics, and treated as a rascal accordingly. If we do not mistake, Carte expressly says, that the settlement of Ireland reflected honour on the government of this monarch. He began with passing an act of oblivion to quiet the minds of the people. He took them into his immediate protection, indulged them with the benefit of the English laws, and caused justice to be administered with the utmost impartiality. Wicklow, Wexford, Tyrone, Tyrconnel, the northern parts of Ulster, half of Connaught, and all Munster, were divided into counties, supplied with sheriffs and justices of the peace; and the judges made their circuits regularly twice a year. The lords and chieftains made surrender of their lands to the crown; and before they were regranted, all oppressive exactions were abolished. The Irish duties, rents, and services, were valued and reduced to certain sums of money, on payment of which the tenants possessed their lands in security; so that the most miserable slavery was succeeded by wealth and independence. Tyrone, Tyrconnel, Odogharty, and other rebellious chieftains, being forfeited, their possessions, and other tracts, which had escheated to the crown, were granted out in different portions to English, Scotch, and Irish adventurers, in order to be properly cultivated. These undertakers obliged themselves to make certain improvements. In a word, such measures were taken, that Ulster, the wildest part of Ireland, became one of the best cultivated countries in Europe.

That the Irish Papists might have suffered from the mal-administration of governors set over them, or from the rigour of inquisitorial courts, instituted for better purposes, we shall not deny; but we must insist upon it, that they were much less oppressed than in the preceding reign, and so sensible of the change in their favour, that no commotion happened among them during the life of James.

Our author's animosity to the house of Stuart seems to have hurried him into another small inconsistency, with respect to Charles I. whom he represents as a scoundrel, pursuing the steps of his *honest* ancestor, in oppressing the Roman Catholics of Ireland, and screening his knavery under the name of his deputy Strafford: but truth obliges him to own, that this rogue of a king consented to, and transmitted acts of limitation and relinquishment for the relief of this people, and that the said acts were defeated by the government; that is, by the lords  
justices

justices of Ireland, who had already determined in contempt of the king's orders, to excite and foster a rebellion in Ireland. that they might have the forfeited lands to divide at pleasure. If then Charles I. had taken no new measures to aggrrieve the Irish Roman Catholics; if, on the contrary, he had actually prepared acts for redressing the grievances under which they had laboured before his accession to the throne; if the good purposes of *those* graces were frustrated by the puritanical and rebellious justices of Ireland, who acted in concert with those who had rebelled against him in Britain; and all these circumstances we know to be true, from authentic records, as well as from the acknowledgments of the Irish Roman Catholics themselves; then surely, they could have no such cause of aversion and detestation to the said king and his family. As for Charles II. he was never noted for his gratitude to the friends of his house; but we do not remember that his severity towards the Irish Roman Catholics, ever amounted to acts of commission; unless we reckon as such the death of Oliver Plunket, titular archbishop of Armagh, who was executed on the false evidence of his countrymen: indeed, it was not in the king's power to save his life; for the Whigs had taken possession of the government, and acted with the most perfidious cruelty, employing false witnesses, and taking every infamous step that could be devised against the lives of many innocent men.

The grievances which the Irish Roman Catholics suffered by their attachment to James II. they have always considered as the inevitable consequences of that prince's misfortunes; consequently they could not impute them to him as a crime, nor constitute them as a source of aversion to him and his house. The laws enacted against them in the second year of queen Anne, they themselves knew were not agreeable to the court; but to the temper of the times at which they were enacted. When the commons of Ireland prepared a very severe bill to prevent the growth of popery, providing among other rigorous clauses, that all estates of Papists should be equally divided among the children, notwithstanding any settlement to the contrary, unless the persons on whom they might be settled should qualify themselves, by taking the oaths, and communicating with the church of England; this clause was not at all agreeable to the English ministry; but as they did not think it safe to reject it while the English parliament was sitting, they clogged it with another clause, which they hoped the Irish parliament would refuse; namely, that no persons in that kingdom should be capable of any employment, or of being in the magistracy of any city, who did not qualify themselves by receiving the sacrament, according to the test act passed in Eng-

land. Though this was a great hardship on the dissenters of Ireland, the parliament of that kingdom sacrificed this consideration to the gratification of their animosity against the Catholics, and accepted the clause without hesitation.

From these few remarks it would seem, that the Roman Catholics of Ireland, neither had, nor thought they had, such cause of hatred to the Stuart family, as Mr. Brooke imagines. We could say a great deal more on this subject; *Sed nunc non est his locus.*

With respect to king William III. whom our author extols with such encomiums, we should be glad to know how he came to be an *alien to the blood of Stuart*, as Mr. Brooke declares he was, notwithstanding his being the son of a Stuart, the daughter of Charles I. the sister of James II. whom he deposed.

This article has insensibly run to such a length, that we have not room to examine or particularize the second part, which is another Trial, in which counsellor Candour undertakes to prove, that the acts called the popery laws, enacted in the reign of queen Anne, are not only severe and oppressive on the Irish Papists, but also that they are injurious to government; dangerous and detrimental to Irish Protestants, and repugnant to the general interests of the nation. The reader will find these points discussed with equal spirit and precision; we therefore recommend the performance, in general, to the perusal of the public.

ART. VII. *The Doctrine of Grace: or, the Office and Operations of the Holy Spirit Vindicated from the Insults of Infidelity, and the Abuses of Fanaticism: Concluding with some Thoughts (humbly offered to the Consideration of the established Clergy) with regard to the right Method of defending Religion against the Attacks of either Party. In 2 Vols. By William Lord Bishop of Gloucester. 12mo. Pr. 3s. 6d. Millar.*

IN this age of *dullness* and *politics* (which are *synonymous terms*) when scarce any thing appears in the world of literature but a few flimsy periodical performances, what a relief must it be to the wearied *Reviewer*, to have a work before him replete with taste, genius, and learning, on a subject the most important, from the hand of so excellent a writer as Dr. Warburton, who, to all the agreeable vivacity of wit, adds the sober strength of solid reason and argument. There was a time, when the author of the *Divine Legation*, inflamed by the natural warmth of controversy, and perhaps elated by the superiority of extraordinary parts, which he was too conscious of, treated his adver-

saries



saries with that contempt and superciliousness, which always offends a cool and dispassionate reader: this raised him many enemies amongst the *literati*, whom, the performance before us may probably reconcile to him, as it is written with the greatest candour, judgment, and delicacy. Though he has attacked several of the most avowed enemies to truth and religion, he has made use of the fairest weapons, and confuted them on their own principles.

He sets out with a succinct account of the œconomy of grace, and the office of the holy spirit, which he observes is to establish our faith, and perfect our obedience, by enlightening the understanding, and rectifying the will. He then proceeds to remark, that the first extraordinary attestation of the descent of the holy spirit was at the day of Pentecost, in the gift of tongues, which leads him to some occasional remarks on Dr. Middleton, who, as he observes, would reduce this miracle from a *sign* to a *shadow*, on which he seems to think fancy set itself to work to produce a prodigy.

What our learned bishop has advanced, concerning the scripture language in the New Testament, is so ingenious, that we cannot refuse our readers the pleasure of the following quotation:

‘If we allow, (says Dr. Middleton) the gift (of the holy spirit) to be lasting, we must conclude that some at least of the books of scripture were in this inspired Greek. But (says he) we should naturally expect to find an inspired language to be such as is worthy of God; that is, pure, clear, noble and affecting, even beyond the force of common speech; since nothing can come from God, but what is perfect in its kind; in short, the purity of Plato, and the eloquence of Cicero. Now (continues he) if we try the apostolic language by this rule, we shall be so far from ascribing it to God that we shall scarce think it worthy of man, that is, of the liberal and polite; it being utterly rude and barbarous, and abounding with every fault that can possibly deform a language. And tho’ some writers, prompted by a false zeal, have attempted to defend the purity of the scripture Greek, their labour has been idly employed.

‘These triumphant observations are founded on two propositions, both of which he takes for granted, and yet neither of them are true.

‘The one, That an inspired language must needs be a language of perfect eloquence.

2. ‘The other, That eloquence is something congenial and essential to human speech. I shall shew the falsehood of both.

‘With regard to the first proposition, I will be bold to affirm, that were the Stile of the New Testament exactly such as his very exaggerated account of it would persuade us to believe, namely, that it is *utterly rude and barbarous, and abounding with every fault that can possibly deform a language*, this is so far from proving such language not divinely inspired, that it is one certain mark of this original.

‘I will not pretend to point out which books of the New Testament were or were not composed by those who had the Greek tongue thus miraculously infused into them; but this I will venture to say, that the stile of a writer so inspired, who had not (as these writers had not) afterwards cultivated his knowlege of the language on the principles of Grecian eloquence, would be precisely such as we find it in the books of the New Testament.

For, if this only be allowed, which no one, I think, will contest, that a strange language acquired by illiterate men, in the ordinary way, would be full of the idioms of their native tongue, just as the Scripture-Greek is observed to be full of Syriasms and Hebraisms; how can it be pretended by those who reflect upon the nature of language, that a strange tongue divinely infused into illiterate men, like that at the day of Pentecost, could have any other properties or conditions?

‘Let us weigh these cases impartially. Every language consists of two distinct parts; the single terms, and the phrases and idioms. The first, as far as concerns appellatives especially, is of mere arbitrary imposition, tho’ on artificial principles common to all men: The second arises insensibly, but constantly, from the manners, customs, and tempers of those to whom the language is vernacular; and so becomes, tho’ much less arbitrary, as what the Grammarians call *congruity* is more concerned in this part than in the other, yet various and different as the several tribes and nations of Mankind. The first therefore is unrelated to every thing but to the genius of language in general; the second hath an intimate connexion with the fashions, notions, and opinions of that people only, to whom the language is native.

‘Let us consider then the constant way which illiterate men take to acquire the knowlege of a foreign tongue. Do they not make it their principal, and, at first, their only study, to treasure up, in their memory the signification of the terms? Hence, when they come to talk or write in the speech thus acquired, their language is found to be full of their own native idioms. And thus it will continue, till by long use of the strange tongue, and especially by long acquaintance with the owners of it, they have imbibed the particular genius of the language.

‘Suppose

\* Suppose then this foreign tongue, instead of being thus gradually introduced into the minds of these illiterate men, was instantaneously infused into them; the operation, tho' not the very mode of operating, being the same, must not the effect be the same, let the cause be never so different? Without question. The divine impression must be made either by fixing the terms or single words only and their signification in the memory; as for instance, Greek terms corresponding to the Syriac or Hebrew; or else, together with that simple impression, another must be made to enrich the mind with all the ideas which go towards the composing the phrases and idioms of the language so inspired: But this latter impression seems to require, or rather indeed implies, a previous one, of the tempers, fashions, and opinions of the people to whom the language is native, upon the minds of them to whom the language is thus imparted; because the phrase and idiom arises from, and is dependant on those manners: and therefore the force of expression can be understood only in proportion to the knowledge of the manners: and understood they were to be the Recipients of their spiritual gifts being not organical canals, but rational Dispensers. So that this would be a waste of miracles without a sufficient cause; the Syriac or Hebrew idiom, to which the Disciples were enabled of themselves to adapt the words of the Greek or any other language, abundantly serving every usefull purpose, all which centered in the giving Clear intelligence. We conclude, therefore, that what was thus inspired was the Terms, and that grammatic congruity in the use of them, which is dependent thereon. In a word, to suppose such kind of inspired knowledge of Strange Tongues as includes all the native peculiarities, which, if you will, you may call their *elegancies*; (for the more a language is coloured by the character and manners of the native users, the more elegant it is esteemed) to suppose this, is, as I have said, an ignorant fancy, and repugnant to reason and experience.

‘ Now, from what hath been observed, it follows, that if the style of the New Testament were indeed derived from a language divinely infused on the day of Pentecost, it must be just such, as to its style, which, in fact, we find it to be; that is to say, Greek words very frequently delivered in Syriac and Hebrew idiom.

‘ The conclusion from the whole is this, that a *nominal* or *local* barbarity of stile, (for that this attribute, when applied to style, is no more, will be clearly evinced under our next head) is so far from being an objection to its miraculous acquisition that it is one mark of such extraordinary original.’



‘ And this brings me to the learned writer’s *second* proposition, which I promised to examine; and on which the principle, here delivered, is founded. It is this,

‘ 2. That eloquence is something congenial and essential to human speech; and inherent in the constitution of things.

‘ This supposes, that there is some certain Archetype in nature, to which that quality refers, and on which it is to be formed and modied. And, indeed, admitting this to be the case, one should be apt enough to conclude, that when the Author of Nature condescended to inspire one of these plastic performances of human art, he would make it by the exactest pattern of the *Archetype*.

‘ But the proposition is false and groundless. Eloquence is not congenial or essential to human speech, nor is there any Archetype in nature to which that quality refers. It is accidental and arbitrary, and depends on custom and fashion: It is a mode of human communication which varies with the varying climates of the Earth; and is as inconsistent as the genius, temper and manners of it’s much diversified inhabitants. For what is Purity but the use such terms, with their multiplied combinations, as the interest, the temper, or the caprice of a Writer or Speaker of Authority hath preferred to it’s equals? What is Elegance but such a turn of idiom as a fashionable fancy hath brought into repute? And what is Sublimity but the application of such images, as arbitrary or casual connexions, rather than their own native grandeur, have dignified and enobled? Now Eloquence is a compound of these three qualities of speech, and consequently must be as nominal and unsubstantial as it’s Constituent parts. So that that mode of composition, which is a model of *perfect eloquence* to one nation or people, must appear extravagant or mean to another. And thus in fact it was. Indian and Asiatic Eloquence were esteemed hyperbolic, unnatural, abrupt and puerile to the more phlegmatic inhabitants of Rome and Athens. And the Western Eloquence in it’s turn, appeared nerveless and effeminate, frigid or insipid to the hardy and inflamed Imaginations of the East. Nay, what is more, each species, even of approved eloquence, chang’d it’s nature with the change of clime and language; and the same expression, which, in one place, had the utmost *simplicity* had, in another, the utmost *sublime*.

‘ Apply all this to the Books of the New Testament, an authorised, collection professedly designed for the rule and direction of all mankind. Now such a rule required that it should be inspired of God. But inspired writing, the Objectors say, implies the most *perfect eloquence*. What human model then was the Holy Ghost to follow? And a human model, of arbitrary

rary construction, it must needs be, because there was no other: Or if there were another, it would never suit the purpose, which was to make an impression on the minds and affections; and this impression, such an eloquence only as that which had gained the popular ear, could effect. Should therefore the *eastern* eloquence be employed? But this would be too inflated and gigantic for the *West*. Should it be the *western*? But this would be too cold and torpid for the *East*. Or suppose the *generic* eloquence of the more polished Nations was to be preferred, Which *species* of it was to be employed? The rich exuberance of the Asiatic Greeks, or the dry conciseness of the Spartans? The pure and poignant ease and flowing sweetness of the Attic modulation, or the strength and grave severity of the Roman tone? Or should all give way to that African torrent, which arose from the fermented mixture of the dreggs of Greece and Italy, and soon after overflowed the Church with theological conceits in a sparkling luxuriancy of thought, and a *sombrous* rankness of expression? Thus various were the *species*'s! all as much decried by a different Genus, and each as much disliked by different Species, as the eloquence of the remotest East and West, by one another.

But it will be said, Are there not some more general principles of eloquence, common to all;—Without doubt, there are.—Why then should not these have been employed, to do credit to the Apostolic inspiration? For good reasons; respecting both the Speaker and the Hearers. For what is eloquence but a persuasive turn given to the elocution to supply that inward, that conscious persuasion of the Speaker, so necessary to gain a fair hearing? But the first preachers of the Gospel did not need a succedaneum to that inward conscious persuasion! And what is the *end* of eloquence, even of these general principles, but to stifle reason, and inflame the passions? But the propagation of Christian Truths indispensably requires the aid of reason, and requires no other human aid. And reason can never be fairly and vigorously exerted but in that favourable intervall which preceeds the appeal to the passions. These were the causes which forced the Masters of eloquence to confess, that the utmost perfection of their art consists in keeping it concealed; for that the ostentation of it seemed to indicate the absence of Truth,—*Ubi cunque ars ostendatur*, says the most candid and able of them all, *veritas abesse videatur*. Hence so many various precepts to make their most artificial periods appear artless. Now surely that was a very suspicious instrument for Heaven directed Men, which, to preserve its credit, must pretend absence, and labour to keep out of sight.

What, therefore, do our ideas of fit and right tell us is required in the *style* of an universal law? Certainly no more than this——To employ those aids which are common to *all* language as such; and to reject what is peculiar to *each*, as they are casually circumstanced. And what are these aids but *clearness* and *precision*? By these, the mind and sentiments of the Composer are intelligibly conveyed to the Reader. These qualities are essential to language, as it is distinguished from jargon: they are eternally the same, and independent on custom or fashion. To give a language *clearness* was the office of Philosophy; to give it *precision* was the office of Grammar. Definition performs the first service by a resolution of the ideas which make up the terms; Syntaxis performs the second by a combination of the several parts of speech into a systematic congruity: these are the very things in language which are least positive, as being conducted on the principles of Logic. Whereas, all besides, from the very power of the elements, and signification of the terms, to the tropes and figures of Composition, are arbitrary; and, what is more, as these are a deviation from those principles of logic, they are frequently vicious. This, the great Master, quoted above, freely confesseth, where speaking of that ornamented speech, which he calls *σκηματα λεξεως*, he makes the following confession and apology——“*esset enim omne Schema vitium, si non peteretur, sed accideret. Verum auctoritate, veritate, consuetudine, plerumque defenditur, sæpe etiam ratione quadam. Ideoque cum sit a simplici rectoque loquendi genere deflexa, virtus est, si habet probabile aliquid quod sequatur.*”

Now these qualities of *clearness* and *precision*, so necessary to the communication of our ideas, eminently distinguish the writers of the New Testament; insomuch that it might be easily shewn, that whatever difficulties occur in the sacred volumes, they do not arise from any imperfection in the mode of conveying their ideas, occasioned by this local or nominal *barbarity of style*; but either from the sublime or obscure nature of the things conveyed to the reader by words; or from the purposed conciseness of the writer; who, in the occasional mention of any matter unrelated, or not essential to, the Dispensation, always affects a studied brevity.

But further, suppose that, in some cases, an authentic Scripture, designed for a religious rule, demanded this quality of local eloquence; (for that, in general, it is not required I have fully shewn above) let this, I say, be supposed, yet still it would not affect the case in hand, since it would be altogether unsuitable to the peculiar genius of the Gospel. It might easily be known to have been the purpose of Providence, (though  
such



such purpose had not been expressly declared) that the Gospel should bear all the substantial marks of its divine Original; as well in the circumstances of its promulgation, as in the course of its progress. To this end, the appointed ministers of its conveyance were persons, mean and illiterate, and chosen from amongst the lowest of the people: that when Sceptics and Unbelievers saw the world converted by the *foolishness of preaching*, as the learned apostle, in great humility, thinks fit to call it, they might have no pretence to ascribe the success, to the parts, the station, or the authority of the preachers. Now had the language, infused into these illiterate men, been the sublime of Plato, or the eloquence of Tully, Providence would have appeared to counteract its own measures, and defeat the purpose best calculated to advance its glory. But *God is wise, though man's a fool*. And the course of his wisdom was here, as every where else, uniform and constant. It not only chose the weakest ministers of his will, but kept out of their hands that powerful weapon of *contorted words*, which their adversaries might so easily have wrested to the dishonour of the Gospel. So much was Dr. Middleton mistaken, when besides *clearness*, (which he might be allowed to expect) he supposes *purity*, *nobleness*, and pathetic *affection*, to be qualities inseparable from an inspired writing. St. Paul, who, amongst these simple instruments, was, for the same wise purposes, made an exception to the general choice, yet industriously prosecuted that sublime view, for the sake of which, the choice was made; by rejecting all other weapons but those of the Spirit, to spread abroad the conquests of the Son of God. *My speech* (says he) *and my preaching, was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of Power*. As much as to say, "My success was not owing to the sophistical eloquence of rhetoricians, but to the supernatural powers, with which I was endowed, of interpreting Prophecies, and working Miracles." He subjoins the reason of his use of these means——*that their faith should not stand in the Wisdom of men, but in the power of God*. i. e. Be converted not by force of Philosophy and eloquence, but of the supernatural gifts of the Spirit: *Therefore* (saith he again) *God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty*. And lest it should be said, that this was an affectation of despising advantages which they themselves could not reach, it pleased Providence that this declaration should be made, not by one of the more sordid and *idiotic* of the number: but by Him, to whom both nature and discipline had given powers to equal even the heights of Greek and Roman elocution. For we see, by what now and then accidentally flames out in the fervor of his reasoning, that he had

a strong and clear discernment, a quick and lively imagination, and an extensive and intimate acquaintance with those Masters in moral painting, the Greek Sophists and Philosophers: all which he proudly sacrificed to the glory of the *everlasting Gospel*. Nor does he appear to have been conscious of any inconsistency between an *inspired language* and its *local barbarity of style*: for having had occasion, in this very Epistle, to remind the Corinthians of the abundance of spiritual grace bestowed upon him, he says, *I thank my God, I speak with tongues more than you all*; and yet he tells them that he is *rude in speech*. Which apparent inconsistency the reader may accept, if he pleases, for a further proof of the truth of what has been above delivered, concerning the natural condition of an inspired language.'

Nothing can be more full and conclusive than the arguments which our author has here produced, in vindication of the scripture language. He then proceeds to consider the holy spirit under the idea of the comforter, who purifies and supports the will, and the promise that he should abide with us for ever, as well *personally* in his office of *comforter*, as *virtually* in his office of *enlightener*. This naturally leads him to the determination of the following question, *viz.* Whether from the primitive ages down to these latter times, the holy spirit hath continued to exercise his office in the same extraordinary manner in which he entered upon it: wherein he endeavours to prove, from several passages of scripture, that the miraculous powers of the church ceased on its perfect establishment; and, after the full proof of it, observes, that 'when extraordinary inspiration itself had ceased, the false pretence to it, for some wise ends of Providence, to us unknown, still continued to infect the church with its impious mummeries; and while that virtue (*the discerning of Spirits*) whose office was to detect them, was withdrawn with the rest of the inspired graces, the command, *to try the Spirits whether they were of God* still remained in force. But to try without the faculty of *discerning* would be a dangerous, or, at best, an impertinent employment.

'Now from this unreasonable task we are delivered by the gracious providence of the holy Spirit, who provided that those whom he had endowed with the gift of *discerning of Spirits*, should leave behind them some rules whereby the Faithful of all ages might be qualified to *try the Spirits*, and be thereby enabled to defend themselves from the seduction of error and imposture: because, says the advice, *many false prophets are gone out into the world*.

'If the *false prophet* pretends to a *character foretold*, then we are bid to *search the Scriptures*, to see if they *testify* of such a character. Thus the *Bereans* are esteemed of more noble and generous

generous sentiments than their neighbours, for this very point of wisdom, *the searching the Scriptures daily to find whether those things were so.*

‘But if the *false prophet* pretend only to some extraordinary measure of the Spirit, then we are directed to *try that Spirit* by applying to it the following characters of real inspiration.—*The wisdom that is from above is first pure; then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*’

Here, and not before, the principal end and design of the bishop's excellent performance, opens upon us, namely, the design of exposing, and fairly confuting, on their own principles, our modern sect of Fanatics, called Methodists, the most absurd and pernicious set of men that perhaps ever rose up amongst us. These ridiculous enthusiasts have gone on with success in a continual triumph over reason and common sense for a number of years, leading captive silly men and silly women, without any interruption from the legislature, or any opposition from the established clergy, whose credit they are daily undermining. They have indeed been occasionally attacked in print, by a few nameless and obscure writers, and preached against by some well-meaning curates and lecturers; but no author of character and reputation has publicly arraigned them since \*bishop Lavington. It is therefore with the greatest pleasure, that we see so distinguished a writer as bishop Warburton stepping forth in defence of Christianity, tearing off the mask from these holy hypocrites, and establishing the doctrine of grace on its true basis.

*The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits, without partiality, and without hypocrisy.*

‘It is worthy our notice (says the bishop) that in this rule or direction for the *trial of Spirits*, the marks of real inspiration are to be applied only *negatively*: that is, we may safely pronounce, that the man in whom they are not found, hath not the Spirit of God, or *the wisdom which is from above*: while, on the other hand, we are not to conclude, that he in whom all or any of them are found, is, from this circumstance alone, endowed with any *extraordinary* measure of the holy Spirit; since they may be no other than those ordinary graces which arise from the knowledge of, and obedience to, God's will as contained in sacred Scripture. So that although such a one may be truly said to be possessed of *the wisdom which is from*

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\* See his book, entitled *Methodism and Popery compared.*



above, it is not that which comes to him by way of inspiration, the thing here in question.

‘ Thus we see, the Apostle’s rule carries, in it’s very nature, the evidence of it’s divine original: for the assistance wanted in the *trial of spirits*, since these extraordinary powers were withdrawn, was only such a set of marks as was rather fitted to detect impostors, than to assure the truth of a character not now to be expected.

‘ This the reader should have in mind, when we bring him to apply these marks to the features of modern Fanaticism, especially as they are seen in the famed leader of the *Methodists*, Mr. John Wesley; for by these marks I propose to try, in him, chiefly, the *spirits* of all modern pretenders to supernatural powers.’

He then sets out by observing, that Westley laid claim to almost every apostolic gift and grace, and in as full and ample a manner as they were possessed of old; prophecy, the gift of healing, casting out devils, inflicting divine vengeance on his enemies, &c. All these impious pretences the bishop plainly proves, from Mr. Westley’s own journals, and then judiciously proceeds to try him by that *apostolic test*, which enables us to discriminate all sublunary wisdom from that which is from above. He then examines all the marks of divine wisdom, as first, *pure*, and then *peaceable*, &c. and in the course of a few pages fairly proves, that the wisdom, if it may be so called, of the Methodists and Fanatics, is the direct contrary, in every respect, to that pointed out by the apostle. As the nature and limits of our work will not permit us to follow this excellent writer, in every argument, and accompany him throughout the work, we must content ourselves with laying before our readers a few select passages, which may serve to give them the best idea of its merit. Our author’s remark on *field-preaching* is excellent.

‘ The most holy things (says he) may be depraved, in passing thro’ impure hands: and that truth, which inspires wisdom, and promotes peace, may, then serve for nothing but to turn the heads and hearts of men otherwise reasonable and peaceable. Indeed, a *fanatic manner* of preaching, tho’ it were the doctrine of an apostle, may do more harm, to society at least, than a modest revival of old speculative heresies, or than the invention of new; since it tends to bewilder the imaginations of some, to inflame the passions of others, and, in that state of things, to spread disorder and disturbance throughout the whole community. What for instance, does *field-preaching* imply, but a famine of the word, occasioned by a total neglect in the spiritual pastors appointed by law? And what it can produce, but strong resentments in behalf of the ministers of religion,

ligion, thus injuriously treated? What can be the issue of the *new birth*, attended with those infernal throws and frightful agitations so graphically described in the journals of M. J. Wesley, but high ferments in behalf of religion it self thus scandalously dishonoured and traduced?

The rise and genealogy of Methodism is thus ingeniously described.

‘ They who now go under the name of *Methodists*, were, in the days of our fore-fathers, called *Precisians*; terms of similar and almost equal import; and being of their own devising, shew how much the same spirit actuated them at all times. The *elder methodism*, on its first appearance, put on the same suffering exterior, which we see the younger Brother wear at present. During the firm administration of Elizabeth it disguised, and but barely disguised, it’s native ferocity in a feigned submission; after having invited persecution with the air of a persecutor. Those times, we may be sure, would not suffer it to wait long for what it wanted. And then, as a precious metal, which had undergone its trial in the fire, and left all its dross behind, the sect, with great propriety changed it’s name, from *Precisian* to *puritan*. But in the weak and distracted times of Charles the 1st, it ventured to throw off the mask; and, then, under the new name of *independent*, became the chief agent of all the dreadful disorders which terminated that unhappy reign. For *independency* was a name as well suited to the weakness of that government, which it defied and overturned, as *Methodism* to the strength of this, of which it stands in awe. Nor is this pedigree, which makes *methodism* of the younger house to *independency*, invented, like *heraldic* fictions, to enoble my subject. Whoever reads the large accounts of the *spiritual state of the regicides* while under condemnation (written and published, at that time, by their friends, to make them pass, with the people, for saints and martyrs) and compares them with the circumstantial journals of the *Methodists*, will find so exact a conformity in the frenzy of sentiment, and even in the cant of expression, upon the subjects of Faith, Grace, Redemption, Regeneration, Justification, &c. as may fully satisfy him, that they are both of the same stock, and ready, on a return of the like season, to produce the same fruits. All the difference, which distance of times and variety of circumstances have effected, being only this: the *Methodist* is now, an *apostolic independent*; and the *independent* was then, *Mahometan Methodist*.’

His remarks on enthusiasm have so much good sense and judgment, that we cannot refuse our readers the pleasure of a quotation from them.

‘ Enthusiasm (says our author) so indispensable a requisite in the

the successful leading of a sect, must always be accompanied with craft and knavery. There is a necessity for this odd combination; and the thing itself, as strange as it may seem, is very naturally to be accounted for.

‘A mere cool-headed projector, without any tincture of innate enthusiasm, can never succeed in his designs, because such an one can never exhibit those surprising freaks, which a heated imagination, working on a *disordered*, though, for this purpose, *fily framed* temper of body, so speciously produces. For the spirits of the people, who are to be taken in, can be captivated only by raising their *admiration*, and keeping up their confidence in an inspired leader. Besides, new doctrines and new ideas are never so readily received as when the teacher of them is in earnest, and believes *himself*: for then there is something so natural in his conduct as easily to conciliate belief; there is something so alluring that it acts even like a charm.

‘On the other hand, a *mere enthusiast*, who by virtue of this faculty hath gone so far in his purpose as to raise the admiration, and to captivate the spirits of the people, must here begin to fail, if he want the other quality, *sectarian craft*; for his *fanaticism* not being under the controul of his *judgment*, he will want the necessary dexterity to apply the different views, tempers, and pursuits of the people, now enflamed and ready to become his instruments, to the advancement of his projects.

‘But when these two talents of *fraud* and *fanaticism* unite to furnish out the leader of a sect, great will be the success of his undertakings. And when such a one feels the strength of this union, it is no wonder he should be ready to cry out with Mr. J. Wesley, *give me whereon to stand, and I will shake the whole earth*. For now the sallies of his enthusiasm will be so corrected by his cunning, as to strengthen and confirm his supernatural pretences: and the cold and slow advances of a too cautious policy, will be warmed and pushed forward by the force of his fanaticism. His *craft* will enable him to elude the enquiries and objections of the more rational; and his visions will irrecoverably subdue all the warmer noddles. In a word, they will mutually support and strengthen each other's force, and cover and repair each other's defects. St. Jerom seems to have had some idea of this extraordinary combination, when he said, “Nullius potest Hæresin struere, nisi qui ardentis ingenii est, habet *dona naturae*.”

‘Several things concur to facilitate this happy conjunction. An enthusiast considers himself as the instrument employed by Providence to attain some great end, for the sake of which he was sent out. This makes him diligent in his work; impatient under any let or obstruction: and attentive to every method for removing it. Persuaded of the necessity of the end, and



of the Divine Commission intrusted to the instrument, he begins to fancy that such a one, for the obtaining so great a purpose, is dispensed with, in breaking, nay is authorised to break, the common laws of morality; which, in the cant of those times, when fanaticism had its full play, was called the *being above ordinances*. In the first application of these *means*, the people are the dupes to their leader: but the success being frequently far beyond even his own conception, he becomes, in his turn, a dupe to himself, and begins in good earnest to believe that the trick he played them was indeed not of his own contrivance, but the inspired instigation of heaven. This will explain an obscure passage of Tacitus, where speaking of this sort of characters, in his oracular way he says, *fungunt simul creduntque*. Let me add that this seems to have been much the case of Oliver Cromwell from his first mounting into the saddle and the pulpit, to his last reveries on his death-bed.

We shall conclude our extracts from this excellent performance, with the very extraordinary account which the bishop gives of an affair of *spiritual gallantry*, carried on by the modern saint Mr. J. Wesley, with the bishop's observations upon it.

'In his (Mr. Wesley's) ramble to Georgia, he got acquainted with one Mrs. Williamson, (so, he himself tells the story) to whom he refused the sacrament of the Lord's Supper. She had done some *wrong*, it seems, to her neighbour. What it was, he does not tell us. The uncle (he says) desired he would declare in the court-house, why he expelled Mrs. Williamson from the holy communion. But he declined it, as apprehending *many ill consequences* might arise from so doing. What he would not declare, the uncle did; and said, that it was *in revenge for rejecting his* Mr. Wesley's *proposals of marriage, and marrying Mr. Williamson*. The husband prosecuted him for *defamation*: and the wife "swore and signed an affidavit, *insinuating much more than it asserted*, but asserting, that Mr. Wesley had many times proposed marriage to her, all which proposals she had rejected."

'In consequence of this, "He is presented by the grand jury, upon oath, as having broken the laws of the realm, by speaking and writing to Mrs. Williamson against her husband's consent; by repelling her from the holy communion, &c." The matter was now growing serious; the Georgians, he found, did not understand raillery, in the affair of spiritual gallantry. It was time for him to look about him. In this distress he began to have recourse, as usual, to his *revelations*—"I consulted my friends, *whether God did not call me* to return to England. The reason for which I left it had now no force, there being no possibility,

sibility, as yet, of instructing the Indians: neither had I, as yet, found or heard of any Indians on the continent of America, who had the least desire of being instructed.—After deeply considering these things; *they were unanimous that I ought to go; but not yet.*” However, the magistrate soon quickened his pace. He was declared *an enemy to, and hinderer of, the public peace.*—“I again (says he) consulted my friends, who agreed with me, *that the time we looked for was now come.*” The reader, who has seen him so long languish for persecution, will conclude, he was now preparing to meet it with the constancy of a martyr. No such matter. He was preparing for his flight. But to hide his poltrony in a bravado, he gave public notice of his apostolical intention. On which the magistrates ordered that he should first find security to appear, when summoned, to answer the charge brought against him. But he refusing, they published a placart, “requiring all the officers and centinels to prevent his going out of the province; and forbidding any persons to assist him in so doing.” Things were now come to a crisis: and Mr. J. Wesley, on the whole, thought it best to retreat without beat of drum; and to steal a march upon the enemy.—“I saw clearly, (says he) the hour was come for leaving this place. And as soon as *evening prayer* was over [for prayer must always make a part in his stratagems] about *eight o'clock*, the tide then serving, *I shook off the dust of my feet.*” A very pleasant way, truly, of acting the *apostle*. But if he made the path easy for himself, he took care to render it doubly perplexed for his followers. He left, we see, his *little flock* in the lurch, to answer, as they could, for the crimes of their run-away pastor.

\* But had his *longings* for persecution been *without hypocrisy*, he had here the fairest occasion of honestly indulging himself to the full. He had gone as far as Georgia for it. The truth of his mission was brought in question by the magistrate, and decried by the people; not so much for his false doctrines, as his *false morals*. The honour of the gospel was wounded through the sides of its pretended missionary. There was but one way to support its credit, the way the first Christian preachers always took, the offering up themselves for the truth they preached, and for the integrity they professed. Instead of this, our paltry mimic thinks he had discharged an apostolic office, when he applied to himself an apostolic phrase,—*I shook off the dust of my feet*, says he; much easier done than shaking off his infamy. Jesus, indeed, orders his followers to *shake off the dust of their feet*, where the inhabitants would not receive their doctrine, that they might not throw away their time in vain: but he never directed it as a trial ordeal of innocence, when they were accused of immoralities, and the honour of the mission concern-

ed. When Paul and Silas had been imprisoned, and otherwise evil treated at Philippi, neither the *miracle* nor the *magistrate*, (when each, in their turn, had set open the prison doors) could persuade them to stir a step till they had procured all honourable satisfaction for much injurious treatment. But what do I speak of the cases, in which the *prudence*, recommended by our great master, directs his disciples to *avoid*, or the *courage*, with which he inspires them, enables them to *dare*, the rage of *persecution*: we are now on the detection of a *hypocrite*, who expressed his longings for *persecution*; who invited it, who provoked it, in a country where the magistrate restrained and forbid it; and yet ran away from it when his own honour, as well as that of his *little flock*, should have induced him to oppose himself to it; and where the magistrate, by his own account, was forward enough and ready to oblige him. But he ran away, like a coward, on the wings of *prayer* and the *tide*: henceforth, the dread of this entertainment prepared for him, and the horror of the unhospitable shore, made such an impression on his temper, that he lets slip no occasion of revenge. For when the good man was got back to Europe, and even forced to beat it on the hoof as far as Hernhuth, in Germany, before he could get into a *land of Christians*.

The discourse concludes with a sensible and well-written dissertation on the law of toleration, and the test act, well worthy the perusal of every minister of the established church, and every dissenter from it. To which are subjoined, some severe strictures on Mr. Law, Collins, Tyndal, lord Bolingbroke, and some others.

Upon the whole, we would recommend the work before us to every sober and thinking Christian, as the best and most effectual antidote against the spreading poison of Methodism, which has, of late, so dangerously infected this kingdom; as we do sincerely believe, that no man who seriously peruses it, whose mind is open to reason and conviction, will ever become a disciple of Whitfield or Wesley, or fall a prey to the arts and delusions of imposture and fanaticism.

ART. VIII. *The Universal Mentor; containing Essays on the most important Subjects in Life; composed of Observations, Sentiments, and Examples of Virtue, selected from the approved Ethic-Writers, Biographers, and Historians, both antient and modern. By Sir John Fielding, Knt. 12mo. Pr. 3s. Millar.*

THE districts of Covent-Garden, the Old-Bailey, and the shelves of the booksellers, declare with how much assiduity this type of justice labours to promote industry, reward



virtue, punish vice, and to reform and purify the morals of the dregs of society. As he disclaims all selfish views in this laudable career, it would be ungenerous in us to question the veracity of a magistrate, whose candour, integrity, and punctilious honour, shine with more lustre than his late merited title; especially, as he hath now exhibited an undeniable proof of disinterestedness. His publisher might have informed him, that no profits could possibly arise on the sale of his *Mentor*, if only entertainment and literary merit were regarded; and we imagine Sir John could never have been seduced, by the notion of his popularity, into a belief, that his name alone would give reputation to the performance. In truth, the *Universal Mentor* is nothing more than an ill-digested collection of apophthegms and stories, selected from ancient and modern authors, and strung together without taste or judgment. Who would have thought we should find the following reflection under the article on *Wit*, 'It is good to tire and fatigue the mind with such kind of difficulties as the divisibility of matter, &c. in order to tame its presumption, and to make it less daring to oppose its feeble light to the truths proposed to it in the gospel.' We confess the truth of the observation, but it is obtruded so abruptly, head and shoulders on the reader, as must convey an unfavourable opinion of the author's power's of conviction.

The *Mentor*, nevertheless, contains many useful remarks, which deserve the attention of all young people, as will sufficiently appear by the following chapter on passion.

'Passion often makes a man of sense mad, and often makes a fool sensible: passions are the principles of action, which follows passion as light does heat. Passions are the excrescencies of the soul, and like our hair, or our nails, are becoming, or ugly, as they are kept cut. The passions are the only orators that can always persuade; they are nature's art of eloquence, and their use infallible; and the plainest man, with passion, persuades more, than the most eloquent man, without it. Every man has some predominant passion, which tinctures his sentiments and actions. Each stage of life has some passion peculiar to it. Love, ambition, and avarice, succeed each other; the ruin of one passion is the rise of another. There is such an inherent injustice, and self-interest, in the passions, that it is dangerous to follow them; and they are most to be distrusted, even when they appear to be most reasonable. One passion often begets its contrary; avarice begets prodigality, and prodigality avarice, &c. With all the care we take to conceal our passions, under the veil of religion and honour, they always appear through the disguise. Passion,

like

like a mist, magnifies objects; passions, like convulsions, make us stronger, while the fit is on; but we are the weaker for it afterwards. When we resist our passions, it is more owing to their weakness, than our strength. There is no regulating the passions, if the constitution is not consenting. All our passions cause us to err, but love most. We are far from knowing all the influence our passions have over our actions. Every passion implanted in us, for which we have no gratification, is a burthen. You may generally observe, that the appetites are sooner moved than the passions; an allusion to bawdry puts a whole row into a pleasing mirth; when a good sentence, which describes an inward sentiment of the soul, is received with the greatest coldness and indifference. It is a great step towards the gaining upon our passions, that there is a delicacy in the choice of their objects; and to turn the imagination toward a bride, rather than a mistress, is getting a great way towards being in the interest of virtue. Men, in their debates upon matters of difficulty, ought to be free from the passions of hatred, love, anger, and pity, &c. The mind of man does not easily see the truth, where those obstructions are in the way. Affection is still a briber of the judgment, and it is hard for a man to admit a reason against the thing he loves, or to confess the force of an argument against an interest. It is ridiculous for a man to promise himself an alteration of conduct, from a change of place and circumstances, as the same passions will always follow him. Reason, like a weak monarch, sets its hand, and gives its stamp to those things, which its favourite passion strongly recommends. Warm desires naturally ripen into correspondent actions. Pleasure and pain, and that which causes them, viz. good and evil, are the hinges on which our passions turn; our ideas of love and hatred are but the dispositions of the mind, in respect of pleasure and pain. Uneasiness at the absence of any thing that brings delight with it, is called desire, and is in proportion to that delight; so that uneasiness is the chief spur to human industry. Love, and the desire of glory, as they are the most natural, so they are capable of being refined into the most delicate and rational passions.

Joy is a delight of the mind, from the consideration of the present assured approaching possession of a good; sorrow is uneasiness in the mind, upon the thought of a good lost, which might have been enjoyed longer; or the sense of a present evil. Anger is a discomposure of the mind, upon the receipt of any injury, with a present purpose of resentment. The first motion of anger is involuntary, all involuntary motions are inevitable and invincible; for the motion that proceeds

with judgment may be likewise taken away with judgment. What we call the natural affections of any creature, are those which contribute to the welfare and prosperity of that whole, or species, to which he is by nature joined : as all affections, which counter-work or oppose the original constitution and oeconomy of the creature, are unnatural, so the most truly natural, generous, and noble, are those which tend towards public service, and the interest of the society at large. Joy and sorrow are the ultimate scope of all the other passions. Every joy implies a preceding weakness, or defect, in the being that enjoys it, and can therefore belong only to imperfect erring creatures ; and at best is but a happiness which has been broken, and is swelled only by interruption of its course. Joy exists by starts and sallies, and depends on the memory of the past, or the suspension of some present evil ; an uniform constant course of blessings, either cannot excite, or cannot long maintain it. Predominant passions spread through all our transactions, and tend either to exalt or depress the man, according to the nature of that passion. It is impossible to make the passions move by the rules of reason and gratitude. One passion is easier removed by another, than by reason. Passions were designed for subjection ; when they over-rule, a man betrays the liberty of his soul. All passions are in all men, but all appear not in all. Passions are the blood of the soul, and are as necessary to the health of the soul, as circulation is to that of the body. The greatest genius has the strongest affections, and weak minds the weakest passions : if a man has not fire in his youth, he can scarce be warm in old age. She who preserves a passion for one absent, seldom raises any in those who see her.

‘ Anger is a two edged passion, which whilst it deals its blows without, wounds yet more fatally within.

‘ Gratitude is the most pleasing exercise of mind, and it brings with it such an inward satisfaction, that the duty is sufficiently rewarded by the performance of it.

‘ The soul, abstracted from its passions, is of a remiss and sedentary nature, slow in its resolves, and languishing in its executions.

‘ The use of the passions is to stir the soul to action, to awaken the understanding, and to enforce the will.

‘ Noble and generous souls are little moved by any misfortunes, but what concern the objects of their softer passions ; true virtue, though it regulates the passions, does not extinguish tender sentiments. We may bear like heroes, but must feel like men.

There



• There is pleasure in tender sensations, which far surpasses any that the barbarous are capable of tasting.

• All the affections of men may be deduced from their originals, hunger, thirst, and lust; the modest enjoyment of all these is virtue, and the excess vice. *Pl. de Leg.*

• All men, young and old, have one common desire, namely, to accommodate every thing to their own will; and with this they are obliged by absolute necessity. *Ib.*

• All our passions, pleasure, pain, anger and love, are alike raised by wine. *Ib.*

• Mankind have in them two counsellors opposite to each other, and both senseless alike; these are pleasure and pain; the opinion of both these, when future, is called by one common name of expectation; but the expectation of pain is properly termed fear, and that of pleasure hope; that reasoning concerning these, which is the better, and which is the worse, in the opinion of the whole community, is what we call law. *Ib.*

• All passions covet their particular objects. *Pl. de Rep.*

• Every man is possessed of wicked, barbarous, unjust desires, even those, who appear to us to be gifted with the most happy degree of temperance. *Ib.*

• Those desires, or passions are necessary, says Plato, which we cannot turn aside from the pursuit of their object. *Ib.*

• Every soul pursues what it imagines to be its good, for the sake of which it doth whatever it doth. *Ib.*

• All men desire to obtain whatever they affect; of these affections hunger and thirst are the strongest, &c. *Ib.*

• Passion warps and interrupts judgment. *Tac. An.*

• The goddess of wisdom being about to stir up Pandarus to assault Menelaus, attacks his reputation of vanity and avarice. *Thucyd.*

• Diodorus describes the Icthuophagi, or fish-eaters, to be without thirst, and without any passion; which he says, a little lower, is beyond all credibility. *Ib.*

• He is a silly fellow, and dreams of impossibilities, who imagines, when human nature is driven by a violent impulse to any act, that it can be restrained, either by the force of laws, or by any other terror; for the visible encouragements, suggested to men by desire and hope, have a stronger sway than the most dreadful punishments, which stare them in the face. *Thucyd.*

• It may not be improper to consider, in a word or two, what a frightful idea the holy scriptures give us of hell! It is described by all the circumstances of terror, by every thing dreadful to sense, and amazing to thought; the place, the

company, the duration, awake all considerations of astonishment. And why has God given us this solemn warning? Is it not to awaken our fear, and guard our happiness; to restrain the disorders of appetite, and to keep us within reason and duty? And as for the apostate angels, the scripture informs us of their lost condition, of their malice and power, of their active industry and experience; and all their qualities correspond to the bulk of their nature, the antiquity of their being, and the misery of their state; in short, they are painted in all the formidable appearances imaginable, to alarm our caution, and put us upon the utmost defence. Collier's Review.

'The minds of young men are slippery, and easily debauched from discipline.' Herod.

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ART. IX. *A Political Analysis of the War: The Principles of the present political Parties examined; and a just, natural and perfect Coalition proposed between Two Great Men, whose Conduct is particularly considered. The Second Edition. With an Appendix, enforcing the Coalition proposed; and proving, from our late Acquisition of the Havannah, that we are now in the most happy Situation for continuing the War, or concluding a Peace.* 8vo. Price 1s. Payne.

WE formerly applauded the writer of this pamphlet for his moderation and good sense; but we fear the hints respecting the importance of the Havannah, communicated in this appendix to the second edition, come too late, as the preliminaries of peace are actually signed, and restitution is probably made of that important conquest. It is to be feared, if the appendix be allowed any weight at all with the public, the consequence of the publication will be very different from what was intended by the writer. The more he exalts the importance of retaining the Havannah to the power and commerce of Great Britain, the more culpable will the a——n be supposed by a factious populace, unless such an equivalent is obtained, as their uninformed understandings may dictate.

The importance of the Havannah, either in carrying on the war, or obtaining an honourable peace, is thus pompously stated by our author.

'Should there be a necessity for the continuance of war, our possession of the Havannah gives us the sure and certain means of locking up the Spanish treasures; or, should Spain adventure to bring them home, of seizing and applying them  
to

to our own use on the passage. Deprived of these resources, Spain in a very short time becomes destitute of finances, and wholly unable to support the expence of the war.—Not only Spain, but France likewise, must feel, with equal concern and disappointment, the fatal effects of this important blow. France, if I remember right, became bankrupt about 1759. Since that time, all Europe knows she has strained every nerve and sinew of government, exerted every art of power and oppression, by heavy and insupportable taxes upon her people, her clergy, her nobles, to the ruin and beggary of her subjects; made use of every art and mode of solicitation, to stimulate loans, benevolences, and free gifts from every degree of men, in every corner of her dominions: as far as her address could carry her, she has been obliged to the Dutch, the Hamburgers, the Genoese, and whoever would trust her; but chiefly, and above all, has she been indebted for her support to the crown of Spain. The annual treasures from the West Indies, flowing into Spain free and unmolested, gave a fresh spring to her hopes; combined the two nations into one, by the family compact; and, from the resources derived from thence, has she hitherto kept her head above water, and given some countenance to her affairs. But these resources being now effectually cut off by the loss of the Havannah, France must necessarily share the same inevitable imbecility and want with Spain: and be as destitute of money as she is already of credit. This seems candidly to be the present situation of France: and under such a situation it is not wonderful she should be extremely anxious after peace, or that her sophists should endeavour to blind and deceive us with vain, empty, exaggerated ideas of her power and importance.

Should it be thought proper to continue the Havannah in our possession in time of peace, it will become a surer and firmer bond of commerce, friendship and perpetual union between Great Britain and Spain, than it is in the power and genius of man to form with the pen, in the most ample and explicit of treaties. In this case the old adage would be as good as ever, “Peace with Spain, and war with all the world.” For the Havannah, in our possession, might be still as useful, and as much at the service of Spain as ever, provided she returned to her old principles, and adopted us as her favourite commercial nation. Upon this footing was the adage at first established, and upon this only can it, in a consistency with common sense, be at any time maintained.—A very little experience, and a very small degree of reflection, would soon prove, even to the conviction of the now frenchified court of Spain, that her adhering to us is her true, solid, and greatest interest: for, as to the sentiments of the nation itself, I may aver, without any ha-



zard of being contradicted, that they were always to an extreme degree on our side, in preference to the French. By the Spaniards adhering to us, we should reap the benefit of the slave trade and a copious field of consumption for our home and staple commodities of every kind; and our rights in the bays of Honduras and Campeachy, and on the Musketo shore, would be clear and ascertained. The first of these, I mean the slave trade, and our home exports, would be putting Spain to no disadvantage whatever; as she must be supplied with those articles by the French or some other, if not by us. The latter is a matter of right, and can therefore give no offence. In return for these advantages arising to us, she would not only enjoy the benefit of the Havannah as fully as ever, in bringing home her treasure, transacting her business, and carrying her authority over all her dominions in America; but would receive at all times the hearty and full support and assistance of all our power, to establish and maintain her rights in every part of the world, by whomsoever attacked: a friendship and alliance of the more exalted importance to her, as her whole fortunes depend upon the sea; where we can do her, or all other nations, the greatest hurt, or the greatest service.

‘Were these the only advantages arising to Great Britain from the possession of the Havannah in the time of peace, they might justly be deemed of inestimable value: but there is another, which I shall likewise just hint at; and which, the more it is considered, will rise in its importance, and strike stronger and stronger conviction upon the mind. Of the policy and conduct of all the Christian powers, no effort is so immediately threatening and destructive to this nation in particular, and to all Europe in general, as the close federal union, comprehended under the family compact between France and Spain. None ever was made with so fair and complete a view of effecting that universal monarchy, so long attempted, so tenaciously pursued by the house of Bourbon, and so universally dreaded by every other prince and state. If France alone, and depending upon herself only, has been able to shake and endanger the liberties of Europe; what may we expect in course of time, when she shall be strengthened by all the commerce and force of Spain, and supported by all the treasures of Mexico and Peru? These are advantages which she never had so near a prospect of possessing as of late; and she looked on them as the fruits of her industry and toil for upwards of sixty years. All these are at this moment blasted and perished; and will continue to be so, as long as the Havannah remains in our possession. The Havannah, in this point of view, becomes the bulwark, and we the protectors and guardians of the liberties of Europe;  
a post

a post not only of the first honour, but of the greatest utility and advantage to ourselves.—Stipulations, however clear, express and intelligible, may, at a convenient time, be misunderstood, misinterpreted, and explained away: promises, however strong, and even clearly made, may yield to the humour, interest and finesse of another king, another minister, or to that very present casuistical spirit of France, which hath already so completely fascinated the will and understanding of the Catholic court, as to make it wholly subservient to the interests of the Grand Monarch. But the security of us and of all Europe, whilst we possess the Havannah, is certain, invariable, and perpetual, against every evil that does or can flow from this family compact.’

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## Monthly CATALOGUE.

Art. 10. *A Letter to the Right Honourable the Lord Mayor, the Worshipful Aldermen, and Common-Council; the Merchants, Citizens, and Inhabitants of the City of London. From an Old Servant.* 8vo. Pr. 1s. Owen.

WE are very sorry to see this production issued in the name of an eminent patriot, for whose character, both in public and private life, we have always had a singular regard. We are sorry, because the contents of the pamphlet convey ideas very different from those we always entertained of that gentleman's sagacity and candour. This letter, is indeed, nothing but a rhapsody against the peace, ushered in by a prediction, couched in the stile of bishop Burnet's prophecy at the peace of Utrecht, implying, that the immediate consequences of such a treaty would be the murder of the queen, the restoration of Popery, and the revival of the persecution against Protestants.

From the gentleman whose name is prefixed, we should have expected calm discussion, solid facts, candid reasoning, and a reconciling spirit of philanthropy, methodically arranged, in a close deduction, and perspicuous stile; whereas, we find in this performance, a great deal of vague and virulent invective, partial misrepresentation, false argument, glaring inconsistency, with a total want of order, connection and precision. We find manifest marks of keen prejudice, and implacable animosity: we see a variety of calculations, either erroneous, or nothing to the purpose, seemingly inserted to mislead the multitude, and halloo them against the m——y; and if the piece had appeared without a name, we should not have scrupled to say, that either the author's design was to foment the disturbances of the common-

commonwealth ; or that the work was the raving of a political fanatic. If Mr. H—— is really the author of it, we will freely acquit him of all sinister intention, and charitably impute it to the first transports of a heated imagination, which have hurried him beyond the bounds of cool thought, moderation, and urbanity.

Art. 11. *A Reply to Mr. Heathcote's Letter from an Honest Man. In which the Arguments are proved to be delusive ; and the Facts untrue.* 8vo. Pr. 1s. Morgan.

This author has, in a stile and manner, neither very agreeable nor distinct, detected the letter-writer in some errors and omissions relating to his calculations, which do no great honour to that gentleman's sagacity and candour. We likewise find in this performance, many pertinent observations, and much plausible reasoning in favour of the supposed preliminaries ; and cannot help being of the author's opinion, that the peace will be such as every honest man will approve.

Art. 12. *Reflections on the Domestic Policy, proper to be observed on the Conclusion of a Peace.* 8vo. Pr. 1s. 6d. Millar.

*Non ea dixi in quibus, si non fuerint, non vinci me malim quam vincere.* Cicer. Lucul.

The reader will find many useful hints in this sensible performance ; and some plans of domestic policy, equally practicable and efficacious, with respect to the employment of disbanded soldiers and seamen ; the encouragement of industry, the improvement of agriculture, the furtherance of population, the prevention of danger arising from paper currency and stock-jobbing ; the punishment of idleness, the management of the poor, and the relief from that grievous, ineffectual, and almost intolerable imposition, called the poor's rate.

Art. 13. *An Ode to Lord B——, on the Peace. By the Author of the Minister of State, a Satire.* 4to. Pr. 1s. Howard.

The only merit we can perceive in this production (if it will still pass for merit among the dregs of the people) is a muddy stream of abuse discharged at lord B——, and his country ; a stream, in all appearance, fed by the exhalations of gin and tobacco.

Art. 14. *A Prophecy. Of Merlin.* 8vo. Pr. 6d. Nicoll.

This is a very severe satire upon a late m——r, and those among whom he still retains his popularity.

Art.



Art. 15. *An Enquiry into the Merits of the supposed Preliminaries of Peace, signed on the 3d Instant.* 8vo. Pr. 6d. Bird.

The reader will not be much edified by the perusal of this superficial inquiry. We shall therefore only observe, that our author's intention is to vindicate the supposed terms of pacification.

Art. 16. *A Letter to the Right Honourable the Earl of H——x, concerning a parliamentary Peace.* 8vo. Pr. 1s. Henderson.

This curious production bears such strong marks of the unparagoned parent, that we cannot be mistaken in ascribing it to a notorious political writer and publisher, whose vicinity to the supreme legislative power, authorizes him to prescribe to his fellow-citizens. This hint, we imagine, is sufficient to gratify the most voracious appetite for new publications.

Art. 17. *The Great Importance of the Havannah, set forth in an Essay on the Nature and Methods of carrying on a Trade to the South Sea, and the Spanish West Indies.* By Robert Allen, Esq; who resided some Years in the Kingdom of Peru. 8vo. Pr. 1s. Hinxman.

As this is an old pamphlet republished, it would be unnecessary to characterise it.

Art. 18. *The Sentiments of an Impartial Member of Parliament, upon the two following Questions: 1. Whether Great Britain ought to be desirous of a Peace in the present Situation of her Affairs? 2. What Sort of a Peace Great Britain has Reason to expect?* 8vo. Pr. 1s. Becket and Da Hondt.

Whether these are really the sentiments of any particular member of parliament, or of some obscure politician, we shall not pretend to determine; but we will venture to say they are such as seem to be dictated by good sense, moderation, and humanity. The author has offered many good reasons for thinking the peace will be advantageous, honourable, and lasting: but he has omitted throwing into the scale, with his other arguments, our retaining possession of Granada, a large fertile island, which produces a considerable quantity of sugar, and other valuable commodities, and (which is of infinitely more consequence to this nation) affords two of the best harbours in the West Indies.

Art. 19. *Some cool Thoughts, on the present State of Affairs ; with a Word to the Old Servant.* 8vo. Pr. 1s. Cooke.

The title of this catch-penny is candid : the writer's thoughts are cold, trite, and frigid enough ; but they sufficiently refute the bold assertions of that passionate, raving, romantic citizen ; an account of whose extraordinary publication, the reader may peruse in this Number of the Critical Review.

Art. 20. *A Speech without Doors. By a Lobby-Member.* 4to. Pr. 6d. Williams.

A strong vein of sarcastic humour distinguishes this writer, who may be considered as one of the severest censurers of a late resignation, and that unembarrassed duplicity of conduct, which hath incurred the contempt of the judicious, while it hath excited the admiration, and insured the applause of the undistinguishing vulgar.

‘ Wonderful (says this orator in his preface) have been the effects of speech-making in all countries ; but perhaps, in none more particularly so, than in our own, where, we frequently see a political adventurer in this science, advance himself from the humblest station among the people, to almost an absolute dominion over them.

‘ Such is the magic influence of his tongue-talent, that I have known one speech banish its speaker from the presence and service of his sovereign ; and another, reinstate him in the royal favour, and even procure him the most lucrative employments in the kingdom.

‘ I have known one speech inflame a whole people against German measures and continental connections ; and I have known another convince them of the propriety of risking even their lives and fortunes in support of them.

‘ I have known one speech blacken a whole ministry, and render it the public odium of the nation : and I have known another restore its purity, and make it the object of popular admiration.—But what is still more extraordinary, all these speeches I have known, flow from the oratorical tongue of the same identical orator.

‘ Erroneous would be the opinion, that this contrariety of doctrine must proceed from a contrariety of principles, since it is well known, the first qualification of a modern political orator, is to have—no principle at all.

‘ And indeed, infinite are the conveniences accruing to the orator from this unprincipled qualification :——He may, with an ‘ *unembarrassed countenance,*’ at one time ridicule, at another, deify

deify his sovereign :—He may, without the imputation of inconsistency, adopt the different characters of Whig and Tory—Patriot and Courtier—Briton and Hanoverian—just as they shall best answer his popular or courtly ambition.’

The speech is no less satirical and bitter.

Art. 21. *Gulielmi Hudsoni Regiæ Societatis Socii et Pharmacopœi Londinensis. Flora Anglica, exhibens Plantas per Regnum Angliæ sponte crescentes, distributas Secundum Systema Sexuale: Cum Differentiis Specierum, Synonymis Autorum, Nominibus Incolarum, Solo Locorum, Tempore Florendi, Officinalibus Pharmacopœorum.* 8vo. Pr. 6s. Nourse.

This is a learned ingenious performance, which we make no doubt will meet with public approbation. Mr. Hudson candidly acknowledges his obligations to Mr. Ray, and confesses in his preface, that he has done little more than methodizing, according to the elegant system of Linnæus, the English herbs and plants, described by the most celebrated of our British naturalists.

All the essential characters he has taken from the last edition of the Swedish botanist's *Systema Naturæ*, except where a new genus hath arisen; and there he follows the method laid down in the *Genera Plantarum* of distinguishing the natural character. As to specific characters, he has taken those implicitly, which are exhibited in the same writer's *Species Plantarum*; and wherever Linnæus appears deficient, he pursues his method in affixing the proper characters and distinctions. Most of the English names used by Ray, Gerhard, and others, are here adopted, except in a few instances, where Mr. Hudson was persuaded to make alterations, the better to ascertain the generical distinctions. How far these alterations ought to be considered as real improvements, he submits to the judgment of his readers. For our own parts, we must declare they appear judicious, but that we are not sufficiently acquainted with this entertaining branch of natural knowledge, to decide arbitrarily.

We have been lately so much accustomed to see empiricism prevail in this, as in every other science, that we cannot deny our applause to every work that bears evident marks of knowledge, care, and attention.

Art. 22. *The Request. A Poem.* 4to. Pr. 1s. Caſlon.

As this author is very moderate in his pursuit of happiness, very moral in his injunctions, a great friend to matrimony, a peaceable



peaceable subject, and a good citizen, we shall give him no reason to continue in his opinion, that it is so difficult

— to 'scape the critic's rage—

but let these six hundred and seventy-two lines pass without censure.

Art. 23. *The Complete Italian Master ; containing the best and easiest Rules for attaining that Language. By Signior Veneroni, Italian Secretary to the late French King. Newly translated into English from the last Dutch Edition, revised and improved from that of Basil, with considerable Additions and Improvements by the Translator. 8vo. Pr. 5s. Nourse.*

Every one desirous of attaining this elegant and polite language, will rejoice at this new translation of signior Veneroni's excellent grammar. In the former English translation, the author's meaning was frequently mistaken, and the sense mutilated : here the whole is reformed, amended, and enlarged, in a manner that declares the scholar, and perfect master of the Italian language. The additions are the following : An introduction to syntax ; a treatise on expletives, compound words, capitals and stops ; an essay on Italian poetry ; and an intire reformation of the dictionary, founded on the corrections of the celebrated dictionary of the Crusca.

Art. 24. *Critical Remarks on the Monthly Review for August, 1762. By J. Garner, M. D. 8vo. Pr. 6d. Sandby.*

This little piece of hyper-criticism is addressed to Mrs. G—s, the supposed parent and protectress of the Monthly Review. Dr. Garner taxes this learned lady with dullness, misrepresentation, ignorance, grammatical impurity, and the most abominable pollution ; and endeavours to support his charge by a variety of instances. Heartily do we wish, that this medical wag had levelled his wit against an object more deserving of his manly talents.

Art. 25. *The Spring. A Pastoral. As it is now performing at the Theatre-Royal in Drury-Lane. The Music by Mr. Handel, and other eminent Masters. The Second Edition. 4to. Pr. 6d. Davies.*

The public needed but this little specimen to be convinced of the universality of Mr. Harris's talents. His Hermes demonstrates the extent of his erudition, and depth of his capacity in philosophical subjects, while this beautiful little blossom discovers the luxuriance of his poetic fancy, had not diffidence checked its progress.

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Art. 26. *An Hymn to Repentance.* By Mr. Scott, Fellow of Trinity-College, Cambridge. 4to. Pr. 6d. Beecroft.

This author seems to have deserved Mr. Seaton's prize, which was assigned to him in consequence of his having written the Hymn to Repentance; a performance which abounds with moral sentiment, and poetical expression.

Art. 27. *The Polite Lady: or, a Course of Female Education. In a Series of Letters, from a Mother to her Daughter.* 12mo. Pr. 3s. Newbery.

We are sorry to meet with such repeated occasions to observe that literature is now reduced to a mere mechanic art, which consists intirely in modelling books into a new form, an improvement in learning, which posterity will certainly admire as one of the happy discoveries of the age. It would be invidious to point out the authors of so extraordinary an invention, as that of publishing new books only by coating them in fresh leather; possibly it may be ascribed to the taste of the reader, as much as to the indolence of the writer. He who lives by his talents, must adapt his genius to the capacity of his customers; and this we regard as the apology of many authors, whom we should otherwise treat with the utmost asperity. We do not mention this in allusion to the little treatise now under inspection, which is harmless, and, in some degree, useful: there are nevertheless some inaccuracies, which strike the imagination at first sight;—one of these consists in the mother's letters of advice to her little daughter before she has been either taught to handle her pen, or to read her spelling-book. In the epistle on music, the harpsichord is preferred to the spinet, because it has a greater variety of notes, and a larger compass. The following letter upon Dancing, that elegant accomplishment of the fair sex, will answer the purpose of a specimen.

‘My dear Sophy,

‘By a letter I lately had from Mrs. B—, I had the pleasure of hearing of your welfare, and of the great improvement you make in dancing. This is one of the most genteel and polite accomplishments which a young lady can possess. It will give a natural, easy, and graceful air to all the motions of your body, and enable you to behave in company with a modest assurance  
and

and address. Besides, it is an art in which you will frequently be obliged to shew your skill, in the fashionable balls and assemblies, to which your birth and connections will entitle you to be introduced; and to appear ignorant or awkward on these occasions, could not fail to put you to the blush. It will likewise contribute greatly to your health, as it is a kind of exercise, which you may taken when the badness of the weather, or other circumstances, hinder you from going abroad. I therefore expect, my dear Sophy, that you will apply to your dancing with great care and diligence: and, indeed, it will require your greatest care and diligence to render yourself a complete mistress of this art. Dancing is not such a trifling and insignificant qualification, nor yet so easy to be acquired, as many people imagine. It does not consist merely in the management of the heels, as it is usually termed: no; it comprehends every motion, every gesture, every attitude of the body; and she who cannot walk, or stand, or even sit in a genteel, graceful manner, does not deserve the name of a good dancer. There is lady Waddlepace, who pretends to understand all the different figures in dancing, and possibly she does so; but still she has such a hobbling and awkward gait, as plainly shews that she has no conception of what is meant by elegant and graceful motion; whilst her daughter, when she stands or sits, does not know how to hold her head, her hands, or any other part of her body, but appears as unmeaning as a lifeless statue. But do not mistake me; though I caution you against an awkward and slovenly manner, I do not mean that you should run into the opposite extreme of a precise and affected one, nor acquire a flippant and jaunty air, which are no less ridiculous. Lady M—— is so stiff and constrained, that you would almost take her for a living machine; and miss Bobbadil's gait is so extremely sprightly and spirited, that, whenever she begins to walk, you would imagine she is going to dance. All these, my dear, are faults, which you ought carefully to avoid. Imitate your mistress, who has as polite and genteel a manner as any woman I ever saw; and you will insensibly acquire the same easy and graceful carriage. At present I have no more to add, but that I am

Your affectionate mother,

PORTIA.





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# THE CRITICAL REVIEW.

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For the Month of *December*, 1762.

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## ARTICLE I.

*The Modern Part of an Universal History, from the Earliest Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XXXVII. 8vo. Pr. 5s. Millar.*

OUR main objection to the last volume of the Universal History arose from the nature of the subject, not the fault of the writers, who can be charged with nothing more than prolixity, and too great minuteness, where a more general relation would be sufficient. It was unreasonable to allow the same space to the little republic of Florence, as was assigned for the histories of the most ancient and potent kingdoms in Europe. The subject of the present volume is still less interesting; but the authors have judiciously treated it less copiously; although, in our opinion, they might still have been more concise, without omitting a single fact either useful or entertaining. Here are comprehended the histories of Bologna, Parma and Placentia; Geneva, Milan, Modena, and Ferrara; Mantua, and Savoy—Pisa, Lucca, Sienna, and some other states of more consequence than Modena, Mantua, or Ferrara, because of the figure they once made in Italy, and the nature of their free constitutions, are passed over in silence, except where their names are transiently mentioned. In fact, all that deserves notice in the annals of these states, and likewise the history of the Swiss cantons, might have been easily contained in the two volumes, now employed in reciting the uninteresting transactions of petty powers, had due attention been paid to the disposition of the whole work. The want of this attention constitutes the principal blemish which runs through every part of this learned, laborious, accurate, and, in many places, spirited performance.

In the present account of Bologna, we find reason to commend the accuracy and learning of the writer ; but we meet only with such trivial occurrences, as neither engage the passions, affect the heart, or serve to enlarge the understanding. It were therefore to be wished, that instead of dwelling upon insignificant historical events, the author had enlarged more on the present form of government, the various changes of constitution which time has wrought in such diminutive states, the manner in which they preserved their independency in the midst of so many aspiring formidable powers, and the customs, manners, and laws which now prevail and distinguish each from its neighbours. As it now stands, the whole appears like an object beheld through an inverted telescope ; infinitely remote, indistinct, and diminutive : whence we could wish the writer had taken a more cursory view of a city, the ancient history of which can only be perused with pleasure by the partial natives. We cannot close this short account of the present history of Bologna, without making one observation, which may appear peculiar and partial to the bigotted reader ; it is, that states which have been governed by bishops and other ecclesiastics seldom furnish matter, either of entertainment or instruction, for reasons very obvious ; and this, in particular, we assign as a principal cause, why the annals of Bologna are so perfectly barren and insipid.

Parma and Placentia shine with more lustre, and yield greater amusement ; possibly because this united principality afforded more scope for individuals to distinguish themselves. The revolutions of this state had more influence on the politics of Italy, and it produced generals and statesmen, who make a very considerable figure in history. The Life of Ranuccio II. furnishes a variety of curious incidents, which are extremely well related by our historians.

\* Ranuccio II. duke of Parma, in his own person, was one of the most extraordinary men of his age. His manner of living was elegantly simple ; and he had no exterior marks of greatness about him, that could distinguish him from another gentleman. Notwithstanding this, his court was magnificent and expensive, beyond what could have been expected from his revenue. Though he had not applied much to study, yet he laid out great sums in purchasing valuable manuscripts, and other curiosities, for his library ; and he employed a Carmelite friar, who ransacked all Europe for those kinds of purchases. He employed the famous father Coronelli, at Venice, to make him a pair of globes, the then largest in the world ; but the good cordelier having constructed and finished them within his

own cloister, was obliged to take down the wall before they could be carried to Parma. Some incidents in this duke's life will more effectually give the reader an idea of his true character, than any other description of it can communicate.

‘He had at his court an officer, under the title of purveyor-general of his household. This officer was a foreigner; and, by the help of a decent assurance, the duke, who always conversed in person with those he employed, even in the meanest stations about his palace, raised him by degrees to the purveyorship. His behaviour, in this station, was so exact, regular, and inoffensive, that he acquired the good will of all the court, as well as that of his master; and lived several years in great affluence and credit, without so much as being suspected of the smallest misconduct. At last he fell sick; and apprehending his disease to be mortal, he found means most earnestly to request the duke to send some person, whom he could rely on, to receive an information that greatly concerned his highness. The duke accordingly sent to him one of his gentlemen; to whom the purveyor confessed, that, during the course of his employment under the duke, he had embezzled immense sums, by applying them to his private pocket; and earnestly begged the gentleman to ask the duke to forgive him, and to seize upon all the estates he was to leave behind him, which, he said, fell short of the sums of which he had defrauded him. He, at the same time, gave the gentleman an inventory of all his household furniture, and other goods, to be delivered to the duke, that he might enter into immediate possession of them, as the only satisfaction he could make for his embezzlements. The gentleman executed the commission he was charged with; and the duke, having heard him with great attention, desired him to return to the sick man, and to acquaint him, in his name, that he readily forgave him all his embezzlements; and that, so far from accepting of his estate, he left him at free liberty to dispose of it as he pleased, which favours he granted him in consideration of the salutary example he set to his other servants: “Learn from this person (said he, turning to those about him) to become honest men; and, at least, in your last hours, to disburden your consciences. I make no doubt, continued he, that many of you are as culpable as this purveyor, whom you see I have treated so favourably; and if, instead of reserving your confessions to your last moments, ye will, every first day of the year, when you come to pay your compliments to me, confess, at the same time, the particulars of all the slips and embezzlements you have been guilty of, and which I know is not in my power either to prevent or to prove, I will, upon my honour, forgive ye, in the same manner as I have forgiven



this purveyor. Think of what I have said; for, I do assure ye, my absolution, in such a case, is far preferable to that of the pope himself. He never absolves, without obliging the party to make restitution; but ye shall have my pardon without any such condition."

'Ranuccio II. notwithstanding his great and amiable qualities; had his weaknesses likewise, as appears from the choice he made of Gioseppino an Italian singer, and an eunuch, to be his first minister. This Gioseppino was the favourite of a Venetian courtesan, named Madelona, who was rich, and who supported him at a vast expence. The custom is at Parma, and other cities of Italy, after a certain time of night, to shut the gates, and every person then admitted, must send in his name and quality to an officer, who waits at the gate for that purpose, and he makes his report to his master of all who enter. Gioseppino and Madelona, in one of their excursions, arrived at the gates of Parma so late, that they were obliged to send in their names, and the duke in the morning ordered them to attend him. His courtiers imagined that he intended to punish or to reprimand them for the lewdness of their lives; but they were surprized to see the courteous manner with which he received them. Gioseppino's presence had prepossessed him in his favour; and entering into conversation with him, he soon perceived that he understood politics as well as music, and that he was not infected with that levity which is so common to the Italian musicians. In short, the duke offered him a settlement at his court; and perceiving that he made some difficulty on account of Madelona, he offered to entertain her likewise, and to treat her, in every respect, as Gioseppino's wife. The bargain was soon struck; and the duke not only performed all he had promised, but provided handsomely for Gioseppino's two brothers, giving one of them a commission in his own guards, and the other a living in the church. After this, Madelona wisely retired to a nunnery, where the duke still continued her appointment.

'As to Gioseppino, he shewed himself not unworthy of the duke's partiality in his favour. A magnificent palace was erected for him, with a communication, by a covered gallery, with that of the duke; and in a short time he acquired a much larger estate, than could have been expected to be amassed in the service of a duke of Parma. The duke was so far from discovering any uneasiness on that account, that he advised his favourite to lay out his money in purchasing land, but not in the Parmesan, lest his son and successor should call him to an account for the riches he had acquired. Giosoppino accordingly purchased an estate in the Milanese, and was created a count by the

the title of Calvi, the name of his father, who was a poor taylor in Pavia. In other respects, Gioseppino behaved with the most profound submission to the duke, his family, and court. But all his caution could not guard him from enemies amongst the nobility, who still looked upon him as an upstart.'

At the time the duke's son was contracted to the princess of Neuberg, Ranuccio exhibited a 'proof of his wisdom and good sense, by mortifying his favourite, upon the only occasion in which he seemed to have forgot the meanness of his birth and circumstances. The duke had given orders for making the most magnificent preparations for celebrating his son's nuptials; and had committed to the marquis of Rangone, a nobleman of great quality and estate, the care of repairing his celebrated theatre at Parma, for the exhibition of certain pompous entertainments. The marquis accepted of the charge; but the theatre being very much out of order, and the time allotted for repairing it being but short, he ordered the workmen to admit no person within it, but those who came along with the duke and his sons. Gioseppino presented himself one day, and demanded admittance, which was refused him by one of Rangone's servants, though the minister, at the same time, acquainted him with his name and quality. The servant answered, that he was no stranger to both; but that noblemen of much greater rank had been refused admittance, and that he must obey his orders. This affront drove Gioseppino from his usual moderation; and after threatening to cane the servant the first time he met him, he withdrew. When the marquis of Rangone heard of what had passed, he dismissed all the workmen; and ordering the theatre to be locked up, he carried the keys to the duke, and desired his highness to excuse him from having any more concern with the reparation of the theatre. The duke was amazed at his request; but was soon informed of the whole affair by the marquis, in terms that put the duke in mind of his minister's original meanness, and of his presumption in threatening to beat his servant for doing his duty; adding, that he did not doubt that he soon would have insolence enough to threaten the same to himself for having given the order.

'A prince not possessed of Ranuccio's wisdom and moderation would have been offended at the freedom with which the marquis treated his favourite's person and character. Ranuccio, on the other hand, discovered no marks of displeasure; but after calmly examining the affair, he found it to be as the marquis had represented it. The offence was of too slight a nature to deserve a severe punishment; and yet there was a kind

of necessity for satisfying the marquis, and humbling the favourite at the same time. He therefore prevailed with the marquis to resume his charge, and promised him satisfaction. Next day the marquis, as usual, continued to give directions about the reparations of the theatre; and the duke ordered several of the courtiers to attend him, and amongst others Gioseppino; but ordered him to be the last of all his train who should enter the theatre. When the marquis came to receive the duke, all the attendants were admitted but Gioseppino, in whose face the door was shut. This was what the duke had foreseen and suspected; and in a day or two repeating his visit in the same manner, Gioseppino received the same affrontive exclusion. In a few days after the same experiment was repeated, when the marquis, thinking that he had done enough to mortify the favourite, and beginning now to understand the duke's meaning, saluted him by the name of signior Gioseppino, and told him that he was welcome to enter; and thus the quarrel ended, without the duke appearing to take the least concern in it.

The celebration of the nuptials between prince Edward and his bride, was the most magnificent of any that for some centuries had been exhibited in Italy. Rich presents, according to their respective qualities, were made to all the Germans of either sex who accompanied the bride. The feasts, entertainments, and shews of all kinds, which lasted for some weeks, were equally pompous and ingenious; but a description of particulars does not come within our design, though volumes were filled with the description of them; and the marriage of the princess Dorothea of Neuberg, is to this day talked of amongst the Italians as the master-piece of all magnificence of that kind.

But notwithstanding Ranuccio's gentleness and politeness, no prince knew better than he did what was due to his rank, and to the decorum of a court. His brother, prince Alexander Farnese, while he was governor of the Low Countries for the king of Spain, had by his mistress a natural son called after his own name. This young gentleman was educated at Parma, under the eye of his uncle, in a manner suitable to the quality of his father, who was afterwards general of the Venetians, and held an employment in Spain. Upon the marriage of prince Edward, the duke of Parma gave Don Alexander, for so the young gentleman was called, a post about the person of the princess, and his fine presence and accomplishments soon brought him to be distinguished by a Parmesan countess, one of the most illustrious ladies in all the duke's dominions. As the lady was married, their intercourse became scandalous, and it soon reached the duke's ears. As he was extremely delicate



in those matters, he at first reprimanded Don Alexander, being willing to make allowances for his youth; but the scandal of the intrigue daily encreasing, he treated him with rougher language, and threatened, if he persevered, to disqualify him from all future commerce with womankind. He ordered, at the same time, that when the dutchess came to the opera, she should be placed in a box opposite to his own, that her gallant might have no opportunity of entertaining her. The lovers found means partly to elude even this precaution; but being impatient of restraint, they at last agreed to make an elopement, and to fly to Naples, where they might enjoy themselves in security. Don Alexander accordingly repaired to the lady's country-seat, in the disguise of a postilion; and on pretence that he was sent for her by her husband, who was then in Parma, he carried her off, and they made the best of their way to Naples. They had been gone two days before the duke heard of their flight; and being highly provoked by the young man's temerity, he dispatched expresses to the governors of the chief cities in Lombardy and the Romagna, through which it was most probable they would pass, with a description of their dresses and persons, intreating them to stop the fugitives. It was not long before they were stopped at Ancona; and the duke no sooner heard that they were in custody, than he sent two coaches, with proper guards, to conduct them to Parma; but with orders, that they should not be suffered to speak to each other during the journey. In this he was punctually obeyed; and upon their arrival at Parma, the lover was condemned by the duke to perpetual imprisonment, and the lady to pass the rest of her days in a cloister.

But the most distinguished public action of this duke's life, was his establishing the fair of Placentia. This fair used to be held in Genoa, to which all the merchants of Italy resorted once a year, and transacted their affairs. But the difficulty of passing to Genoa by land, on account of the vast mountains with which that city is surrounded, being a prodigious discouragement to the merchants, Ranuccio formed the noble project of transferring the fair to Placenza. He no sooner made the proposal, than it was unanimously agreed to by all the traders of Italy; and for their conveniency, he ordered above three hundred booths to be built in the streets of Placenza; and during the fair he appointed guards for the security of the wares they contained. But as the resort of wealthy bankers to the fair was its principal support, the duke, with a magnificence peculiar to himself, sent to Florence, and all the other trading cities in Lombardy and the Romagna, coaches and other carriages for conveying them to Placenza, where they

were lodged all the time of the fair, at his expence, and every night entertained with elegant exhibitions of plays, operas, and other entertainments of music. All was performed in the highest taste of politeness as well as hospitality; so that those merchants appear to be invited rather to a court, as the guest of a great prince, than to a fair, as merchants transacting their own business.

‘In like manner the duke rendered his dominions the residence and delight of the Italian princes and nobility. After the fair of Placenza was over, the operas still continued; and as the duke was himself a great judge of music, the favourite entertainment of the Italians, none but the finest voices and performers were admitted. All the expence was defrayed by the duke, who was so good an œconomist, that his guests were astonished at his magnificence, his ordinary revenues not being computed to amount to above one hundred thousand pounds a year. He found means, however, by the great concourse of nobility and merchants, whom he brought to his dominions, to raise a revenue far exceeding that sum, without oppressing his subject. But though he defrayed all the charges of his opera and theatre, by paying the performers of every kind, as well as providing dresses and machinery, yet he suffered Gioseppino, soon after he came into his favour, to be the manager of the whole, and even to take money for the boxes at the opera, This amounted to about a thousand pounds a year clear to the favourite. But it drew upon him so much envy and ill-will from the other performers; and the public was so much disgusted at seeing the same person act in the double capacity of minister and musician, that he resigned the management. After all, however, we have said of this duke Ranuccio’s magnificence and generosity, he had his frugal and saving hours. When he acted in the character of a sovereign prince, he required from all his servants and courtiers, the strictest observance of forms in their several degrees; and they who were negligent in any part of their duty, were always sure of having some marks of his resentment. This made all about him so attentive to their duties, that no prince was ever known to be better served. But Ranuccio spent the far grater part of his time as a private gentleman, without the smallest distinction of dress or attendance. He conversed easily and familiarly with all whom he went to visit, or who came to visit him. His table was then served like that of a private person; and they who trembled before him on days of ceremony, were charmed with his conversation, his affability, and good-nature, as a private person. Towards the latter end of his days he was troubled with an imposthume in his leg, which the physicians attributed

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to his excessive eating of Parmesan cheese; but they could not persuade him to abstain from it. His disorders, therefore, multiplied so greatly, that his subjects thought his life was prolonged by the miraculous interposition of saints. The count de Anguisciola was then his resident at the court of Paris, where Lewis XIV. one day enquired after the health of the duke his master; the count answered, "That he had been miraculously recovered by the intercession of a certain saint." "You Italians (replied the king) are fond of being under obligations to heaven, and run so much in debt to the saints, that I am afraid you will soon prove insolvent." But after many escapes he at last died in the year 1694.'

This specimen evinces, that the history of Parma and Placentia may be read without languor. We are astonished to find the late war in Italy, on account of the succession of this dutchy, minutely related, without a single reference to those elegant Latin commentaries, which rival the best productions of the Augustan age.

Next follows the history of Geneva; in the course of which our authors do not appear to have consulted any other authority than Spon, during the earlier period of the republic.—Whence they drew their materials for later times, we know not, as they have not condescended to quote any modern writer, although Mr. Keate, in our opinion, deserved their particular notice. This ingenious author, indeed, is very succinct in his historical narrative; and we should not be sorry if the writers of the Universal History had followed his example, and enlarged more with him upon the admirable constitution of this celebrated little republic, which alone can be thought either curious or useful. On the contrary, they have skimmed over what we should deem most interesting, and contented themselves with a detail of transactions, which it is impossible to retain in the memory, and would, at least, prove but an unnecessary incumbrance.

The history of Milan will yield pleasure to all who have not consulted the account of the republic of Venice, and of the pontiffs given in the former volumes of the Universal History. Our authors, in order to maintain a regular series of events, have been forced to repeat a great number of the most striking transactions; a blemish rather chargeable on the nature of the work than upon the writers.

The affairs of Modena, Ferrara, and Mantua, are treated with becoming brevity, without the omission of any thing conducive to a satisfactory knowledge of the annals of those petty states; but our authors have judiciously descended to more minuteness in the history of Savoy, as a dutchy which weighs  
heavier



heavier in the scale of Italian powers, and indeed of all Europe. Here we meet with a regular succession, and accurate account, of the several princes who governed this dutchy for more than the space of seven centuries.

We shall close this article with the following very just and not inelegant character of the celebrated Victor Amadeus II. duke of Savoy, and father to his present Sardinian majesty.

‘ Victor Amadeus was the most extraordinary character, and may be said to have been the most politic prince of his age. Till the finishing scene of his life he had discovered few human frailties; and many great qualities. He considered his near family-connections with France as tending only to render him a precarious dependant on that crown; and he seems to have been resolved rather to give up all, than to live in that character. The emperor and the kings of Spain would have treated him in the same manner; but he studied the interests of all the powers in the great alliance with so much sagacity, that, tho’ at variance with one another after the treaty of Utrecht, and though the many calamities his dominions had sustained, left him but little real power, yet they all agreed in not only giving him a kingdom, though an inconsiderable one, but in extending his dominions on the continent, far beyond those that had been enjoyed by the greatest of his ancestors. We are not to place the difficulties and losses he met with, during the course of a fifty years reign, to his intrigues or ambition, but to the conveniency which the three great potentates of Germany, France, and Spain, found in becoming masters of his dominions. But, after all, it was owing to the friendship and policy of Great Britain, that he left his son in a respectable condition as a sovereign prince.’

Upon the whole, this volume is valuable for the care and accuracy of the writers, as well as because it contains the complete history of a number of little states, almost intirely unknown to the English reader.

ART. II. *A Review of Mr. Pitt's Administration.* 8vo. Pr. 2s. 6d. Kearsly.

THE professed design of this writer is to vindicate the administration of the late minister, extol his measures in a public capacity, blazon out his private virtues, sound aloud his magnanimity, ability, integrity, and patriotism; encrease his popularity, magnify his virtues, and expunge those stains on his character, arising from the supposed inconsistency between his conduct and his principles. The degree of credit due to the authority

authority of an acknowledged panegyrist, must be submitted to the reader: few men, we believe, judged of the real character of Trajan, from the amiable portrait of that prince, drawn by the elegant Pliny, whose chief business it was to please, and be admired. If the English orator had the same objects in view, we apprehend he will find himself disappointed. The ear of understanding can never be tickled with sordid gross adulation, nor the judgment captivated with false reasoning, false facts, false English, verbosity, and strained incongruous metaphors, which serve only to expose the lascivious impotent imagination of the writer.

He sets out with a short sketch of Mr. Pitt's education, rise, and character, which we regard as the most impartial and best written passage in the whole performance, for which reason we shall present it to our readers.

There is no period in our history more interesting than Mr. Pitt's administration; nor any that has been more glorious. It exhibits an unparalleled series of surprising events; a wonderful and extensive scene of victory and success; an amazing view of ministerial abilities and penetration; a full exertion of the secret springs of action, in both offensive and political measures; an indefatigable attachment to business, prompted and guided by the strictest principles of duty, honour, and integrity; and a patriotic zeal, that diffused a noble thirst for glory and conquest wherever the British arms adventured.— This is the public opinion; the opinion of all candid and independent men, who are not attached to any party, nor have any interest to gratify; but speak their sentiments as naturally arising from a reflection of the many services this nation has received during his administration.

He was early instructed in a political and virtuous knowledge of the principles and blessings of this constitution; and it was soon discovered, that his abilities for the management of government were of such a nature, as to make his assistance necessary; but his estate at that time did but barely qualify him to hold a seat in the house of commons. His friends procured him a commission in the army, and he was appointed a cornet of horse, which post he held, till having in 1737 supported a motion in the house of commons for augmenting the Prince of Wales's salary, he was dismissed; or, as he himself hath termed it, "corruption stooped so low as to take the standard out of the hands of a cornet." Being divested of public pay, he virtuously circumscribed his expences within the limits of his income; for being descended from a good family, and allied to several noble ones, he thought it incumbent to preserve the lustre derived from both; in private he was frugal, temperate, honest,

honest, sincere, and benevolent ; in public, where is to be found his more substantial praise, he was naturally free, brave, and uncorrupt.—If it should be asked, how can such a man have enemies ? it may be asked in reply, how can there be such a thing as a villain ?—The honest and well-meaning part of the nation are not his enemies : he is only obnoxious to certain callous hearts, who cannot withstand the force of truth. His spirit and abilities engaged him to revenge the unconstitutional insult offered to the liberties of his country, through his person. In those corrupt and dastardly times he stood up with the few that were inspired by virtue, and poured forth such torrents of eloquence and patriotism, as struck dumb the tongues of those *instrumenta regni*, those tools of state, who had engaged to oppose the genius of Britain. By such powers having rendered himself particular and remarkable, it was considered and advised as a prudent measure, to bring over, or at least silence, such an orator, and to have the external affectation of employing men of undoubted honesty and abilities ; therefore he was at that critical period (1746) when the two brothers and their coadjutors resumed their places, appointed vice-treasurer of Ireland, and soon after pay-master general of the forces, and sworn a privy-counsellor. In his office of pay-master he was still governed by his inflexible integrity, his steady and uniform adherence to honour and honesty ; he refused certain gratuities common to his post, and he introduced a great reformation into it : even his warmest enemies do to this day acknowledge he behaved uncorruptly in office. It was by these acts of strict justice and virtue, that he acquired an unparalleled popularity and unlimited confidence.’

Our author then proceeds to enumerate the disgraces which preceded Mr. Pitt’s administration, and to paint, in the strongest colours, that general spirit of enterprize which immediately succeeded his acceptance of the seals. The relation of military affairs is extremely confused, languid, and imperfect ; and we think it but a lame compliment to our gallant land and sea officers, whose intrepidity he highly extols, that the fall of Louisbourg, Quebec, Goree, Senegal, and our other conquests, should be ascribed intirely to his hero, although, in fact, they were the natural consequences of the exertion of British valour, which it is difficult to rouse, but is irresistible when impelled to action.

It is ridiculous enough to see our author’s apology for Mr. Pitt’s involving the nation deeper in continental connections than had been done by any former minister. He dare not deny, what all the world allows, that Germany has been a millstone round the neck of Great Britain, which hath plunged her into  
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the abyss of distress, and the very bottom of public credit. He even admits, that no man was more sensible of these pernicious measures than Mr. Pitt; yet the moment he grasped the seals they became necessary, and France could not be so effectually annoyed as on the side of Germany, and on her coasts by a parade of shipping, which gave birth to a new kind of war, called littoral. What sums of money have been expended in skirmishes on the coast, that terminated in the reduction of a barren useless island, our taxes, loans, and public debts, sufficiently declare. What benefit resulted from the prodigious army maintained in Germany, the situation of duke Ferdinand, at the very time of a late critical resignation, manifests. 'At this time (says our writer) the efforts for supporting the German war were brought to their nice criterion. Either England must support Prussia and defend Hanover, or both must fall; for the confederacy was so powerful against them, that without the assistance of England they could not be able to stand against their numerous enemies; and Mr. Pitt now saw, that he must either (with the rest of the king's servants, who were attached to Germany) enter into the trammels of Germanic measures, or quit the helm of the administration. Here was a strong conflict between the duty which he owed to his sovereign, and the principles which he had plighted to the people. It will be hard to distinguish, in a government like ours, whether it is greater patriotism in a minister to be continually opposing an aged monarch, in some alien, but favourite measures; or to acquiesce in them, and thereby procure harmony and unanimity amongst all his servants and subjects. In a despotic government, it is true, a minister is obliged to pursue, and endeavour to accomplish, whatever are his sovereign's political views; but in a royal republic (like Great Britain) a minister may oppose whatever he thinks is unconstitutional or prejudicial to the national interest. Mr. Pitt had long opposed German measures; he had opposed them till he saw opposition was vain; and that whoever was sincerely desirous of pursuing the interests of England, must sacrifice some points and some opinions to Germany, to prevent British measures, in the other parts of the world, being impeded: he saw that the best way was to acquiesce; for while he adhered to British measures *only*, unanimity would never be established in the king's council: it was apparent, Britain must inevitably be connected with Germany, as long as the same person is king of England and elector of Hanover. This channel being unavoidable, the only thing that a good patriot could do, was to aim at making it of service to Britain: a short consideration pointed out the method; it must be heartily entered into: the attention and troops of France must be diverted as much as

possible that way, to make her employ more troops in Germany, than was consistent with her interest in America and the support of her marine, in order to furnish fairer opportunities for attacking her settlements abroad, and thereby cut off the sources of her treasure and power both by sea and land. This was the outline. There yet remained many steps to be taken to accomplish this great end. Since it was impossible to separate Britain from the continent, those engagements entered into by the former administration, must be cemented in a still stronger manner; for this reason, the confederacy against Prussia being so powerful, that monarch in all probability, if not supported by England, would be crushed; and if he fell, Hanover would instantly fall likewise. The latter was the tender point, and at a peace it must be regained, even if it should be set at the high price of all the British conquests. According to this system, which every one knows was the system of those days, it was the interest of Britain to support the existence of Prussia, and reinforce the allied army with British troops: therefore, in order to ruin the Gallic scheme, (which was the making a conquest of Hanover, and with it purchase whatever the superiority of the British navy might acquire) the support of Prussia, and the defence of Hanover, became objects of the second importance. The people of England were unanimous in their desires of supporting the king of Prussia: the eclat of his victories had gained their esteem. It was at the time when this vein was swelled with the warmest blood, that the treaty with Prussia was made. We do not here mention this as any vindication of that treaty, because we just before explained the political motives, which induced Mr. Pitt to sign it, and the views which he had of making advantage result from it; but what a happy concurrence of events there had been to warp the people to German measures, and to continue the most favourable opinion of the minister, and to still repose unlimited confidence in his known honesty, vigilance, and well-meaning. Here it will not be amiss to insert a translation of the convention between his majesty and the king of Prussia, concluded and signed at London on the 11th of August 1758.

After transcribing the convention with Prussia, the author goes on to demonstrate the utility to Great Britain of these engagements.

‘The German connections being fully entered into, they granted this session other monies relative to the support of the German cause, which augmented the sum granted for the aid of our friends on the continent to 1,861,897 l. and the supplies, in the whole, amounted to 10,486,457 l. It will be allowed, that this was carrying on war at an immense expence; and

and at the same time it must be confessed, that there was no other way of frustrating the French designs. It was likewise putting France to an immense expence in granting subsidies to Austria, Russia, Sweden, and several princes of the empire ; which she was obliged to do by virtue of the treaty of confederacy, in order to accomplish her views : therefore the case was nothing more than opposing one great expence to another. It remained to be seen who was best able to bear it : the consequence all the world knows ; France became a bankrupt. Mr. Pitt was sensible, that opposing France on the continent was putting her to a greater expence than England ; and he had in view the making her a bankrupt, when he consented to the alliance with Prussia, by obliging her, since she had entered Germany, to exhaust her troops and treasures there ; while the British navy cut off all or most of her resources from America, and entirely ruined her trade ; and at the same time increased the riches and revenues of his own country by new and valuable acquisitions, the better to enable her to support this additional expence. He was sensible he could effect these ends, because the French councils were divided and distracted ; for such of the French ministers, who were for pursuing the true interests of their country, and perhaps did not pay servile court to a capricious woman, were opposed, and their designs frequently frustrated by a number of creatures, who, without any regard to honour or integrity, engaged implicitly to obey the directions of a cunning female favourite, and gratify all her mischievous passions. Mr. Pitt profited by these divisions ; he perceived the French ministry were unable to bestow a proper attention to both elements, therefore he aimed at confounding them still more by reiterated blows on all sides ; and while their attention was employed in Germany, to ruin their navy ; and to continue to employ their attention there till a peace, to prevent their being able, or having opportunity to repair it. The people with pleasure acquiesced in these sentiments and measures, because they knew they were healing ; and they saw that by them, and them only, harmony was made permanent in his late majesty's councils ; a circumstance, which at all times is of the utmost importance to a state, and in a time of war is an invaluable blessing ; they did not therefore brand Mr. Pitt as an apostate, for doing what no man in the same situation could avoid.

Such were the motives and sentiments of Mr. Pitt and his coadjutors for entering into the German war. It would be impertinent if the author added any remarks of his own, or intruded in opposition the opinions of other men, most of whom acquiesced in the measure in that time, and have opposed it



since merely for the sake of opposing Mr. Pitt : the reader is to judge for himself ; the writer's intention here being only to speak of things as he found them.'

The poverty of this writer's genius is in nothing more conspicuous, than his pilfering from a mere compiler of news papers, the highest flavoured flowers of his eloquence. We had not many months since occasion to handle, with severity, a paltry publication, entitled, *Annals of the present War*. From this wretched performance, our author has literally transcribed more than half his narrative ; a discovery into which we were led by our remembrance of certain curious figures of speech, invented by the Annalist, and adopted by this curious panegyrist. We shall quote but one out of a multitude of a similar nature. "But the ill star of France, which in no place set well on their affairs, began now to influence them here." Wherever our author's stile rises above meanness, he hath borrowed it from a contemporary historian, whose language will be admired as long as the ease, purity, and copiousness of the English tongue is understood.

After this general remark, it would be unnecessary to pursue our author through the perplexed labyrinth of military and political transactions ; we shall therefore conclude with his account of Mr. Pitt's resignation, and encomium on that minister, whose fame has suffered more by the praise of dunces, than from all the errors of his own conduct.

'A treaty between France and Spain was concluded and signed at Paris on the 25th of August ; purporting, that whoever should declare war against one, did at that instant become an enemy to the other ; and they bound themselves by mutual oath to assist each other in all wars offensive and defensive ; they guarantied each other's dominions ; and their natural born subjects are to enjoy all rights, privileges, and immunities, &c. in both kingdoms ; and their ambassadors at all foreign courts are to live in perfect amity and association. In a word, it is a treaty of firm union and concord ; formed by ambition to destroy all balance of power, and for ever to disturb the peace of mankind. This is what is called the *family compact* : it was concluded in so secret a manner, that not above one or two persons, except the signers, had for some time any knowledge of it. The connections between these two branches of the house of Bourbon, were not rivetted, when Mr. Pitt discovered the intentions of Spain to assist France. It was, when the plan of the separate negotiation between England and France had been settled ; when every thing that human wisdom could foresee, had been happily arranged and affixed, in laying the basis of the treaty, that the machinations of France, and the designs of Spain

Spain were discovered. M. Buſſy delivered a memorial ſignifying, that the Catholic king deſired to ſettle his differences with Great Britain at the ſame time that France did. Mr. Pitt inſtantly took the alarm : he ſaw the inſincerity of France ; and he rejeſted with diſdain the offer of negociating “ through an enemy humbled, and almoſt at his feet, the diſputes of his nation, with a power actually in friendſhip with us.” He returned this offensive memorial, as wholly inadmiſſible, and declared that any further mention of it, would be looked upon as an affront to the crown, and incompatible with the ſincerity of the negociation. At the ſame time he diſpatched a meſſenger to lord Briſtol, the Engliſh miniſter at Madrid, to remonſtrate with energy and firmneſs, the unexampled irregularity of that court. The Spaniſh miniſtry vindicated their proceedings with France, and inſinuated their attachment to that kingdom. Mr. Pitt was now confirmed ; he clearly ſaw the ſecret views of Spain ; and he ſaw that the artifices and expreſſions of friendſhip for Great Britain, were only made uſe of to conceal thoſe views, till the Spaniſh treaſure from the Weſt Indies ſhould be arrived ; and then the king of Spain would declare himſelf. The unſeaſonable interpoſition of Spain, was the true cauſe of the negociation breaking off. All other matters, might perhaps, have been ſettled. Mr. Pitt by it received an incurable ſuſpicion of the deſigns of France and Spain. After which it was impoſſible to bring matters to an happy iſſue : therefore, the two miniſters, returned to their reſpective courts, in the month of September.

• Mr. Pitt inſtantly prepared for war. He had already provided for the attack of Martinico ; and he purpoſed, that the armament ſhould go from thence to the Havannah without delay. But his grand puſh was in Europe : it was his immediate one. He was fully ſatiſfied Spain had reſolved to aſſiſt France. He had received intimation, if not a copy of the treaty of union between them : he ſaw the deſigns of Spain on Portugal. He reſolved to prevent both ; not by the cautious and tardy ſteps of an ambaffador, but by an early appearance of our commanders in chief, at the head of a great ſquadron, on the coaſt of Spain, categorically demanding the fullieſt ſecurity and ſatiſfaction of friendſhip and neutrality ; and if reſuſed, inſtantly declaring inveterate enmity ; and being armed with the force of the nation, begin to deſtroy ; to ſtrike terrors into the bowels of Spain ; to intercept the treaſures, and thereby, cutting the Spaniard off from his nerves and ſinews of war, precipitating him into his own ſnare. This was a vigorous reſolution ; ſuch as is rarely to be met with : and ſuch as will be an illuſtrious, and eternal monument of Mr. Pitt's penetration and

spirit, because time proved the rectitude of it. At this time, he was beset by opponents: he had of late, met with frequent opposition to his schemes; therefore, when he proposed this measure, he declared that "this was the time for humbling the whole house of Bourbon; that if this opportunity were let slip, it might never be recovered; and if he could not prevail in this instance, he was resolved that this was the *last* time he should sit in that council. He thanked the ministers of the *late king* for their support; said he himself was called into the ministry by the people, to whom he considered himself as accountable for his conduct; and he would no longer remain in a situation which made him responsible for measures he was no longer allowed to guide." In this grand and leading motion he was supported by lord Temple; that nobleman had been his fellow compatriot and coadjutor from the beginning of his administration, and continued so to the end: all the rest opposed it. He now saw his influence in the state entirely at an end. He resolved on resigning: his motives for it were fair and honest: they were, as he knew himself able to answer and account for every part of his conduct hitherto, he thought this the properest time to resign his trust, when he could no longer be useful in the execution of it; but must either obstruct and embarrass the measures carried on by others, if he opposed them; or sacrifice his own fame and honour if he concurred in them contrary to his own conviction, and what he apprehended to be the interest of his country. Mr. Pitt and lord Temple immediately resigned, September 5, and they gave to his majesty their reasons in writing. The king expressed his concern for the loss of Mr. Pitt, and offered him any rewards in the power of the crown to bestow. To have refused, would have been insult. Next day an annuity of 3000*l.* was settled on him, and a title was conferred on his lady and her issue. Never was a pension so well bestowed, nor nobility so truly merited. It is a shame any vindication should be necessary for the acceptance of the reward. He did not take it as pensions are commonly taken, as a bond for the receiver's future conduct. He is by it under no obligation; it is no tie upon him. It was given as a recompence for his great services. What man of sense or gratitude would not have blushed for his country, if such a minister had retired unrewarded? The sum was inadequate to his merit; but the quantum was regulated by his moderation. When this was settled, his enemies, the enemies of their country, with their numerous adherents and desperate assassins, collected and poured forth all their scurrility and abuse, in which they infamously traduced his reward into a bargain for deserting his country, in order to poison the minds of the people, and turn them against him:



him : but his many eminent services were so engraven on their minds, that notwithstanding every art, the utmost pains, specious arguments, and uncommon cunning, their opinions and reverence could not be eradicated. They remembered the æra famous for his coming into the administration, and under his auspices resplendent with the return of British valour and success ; when his high and vigorous energy, seconded by divine providence, moulded party into concord, and raised that tide of victory, conquest, and national felicity, which carried the arms and character of Great Britain to the highest summit of glory ; moving her on, crowned with honour, in a rapid and uninterrupted series of success, to the first and highest seat of dignity and fame. Another party of his enemies raised a cry against him on account of the German war ; but when this clamour was introduced into a great assembly, he made such a noble stand against his antagonists, as overthrew their fallacious system, and staggered their little confused understandings, with a great clearness of judgment, an extent of capacity, an energy of speech, an exhibition of conduct, an idea of government, a series of measures, the glory of Britain, and the ruin of France ; such as obliged them to withdraw their heat, and be silent. The glorious and immortal victories and conquest achieved while he guided the helm of state, and imprinted in indelible characters on every mind, and will remain coeval with the existence of our country. He who had done so much, the people thought it scandalous to revile. There is no period in our history equal to his administration : no minister ever shone with such integrity and virtue. He kept no levees ; he saw no trifling company ; was embarrassed by no private connections ; was engaged in no intrigue ; never preferred an undeserving person, nor stained his character by one base or unworthy action : his soul was above meanness : little arts belong to narrow minds ; his was extensive, and soared to business of a more important nature, by which he made his country great. Like a true Englishman, he was open, bold, free, and honest. He was punctual in his office, and examined every occurrence in it. He had wisdom to plan, and courage to execute. He honoured the people, and listened to their united voice. His ability and wisdom spread terror throughout the enemy : they preserved harmony with our allies, and the faith of Great Britain was held inviolably sacred. In his hours of leisure he conversed with men of knowledge and experience : he sought information ; and by it, together with his own unwearied assiduity and amazing penetration, he regulated the great machine of government ; ever attached to the interests of the people and the ho-

nour of the crown. In a word, he was the spirit, of the war, the genius of England, and the comet of his age.'

From the extracts we have given (which by the way are the very best we could cull) it will appear that we have not censured this writer because he hath espoused the cause of the late minister, for whose ability we entertain the greatest respect; but because he hath debased a subject, which would animate the pencil of a more eminent painter. Mr. Pitt's administration was spirited, vigorous, and fortunate; his resignation abrupt, precipitate, and passionate. The one will endear his memory to posterity; the other evince, that he was subject to weakness, which rendered him unable to support prosperity, and the fumes of public incense, without intoxication.

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ART. III. *Chronological Tables of Universal History, Sacred and Profane, Ecclesiastical and Civil; from the Creation of the World, to the Year One Thousand Seven Hundred and Forty three. With a Preliminary Discourse on the short Method of studying History; and a Catalogue of Books necessary for that Purpose; with some Remarks on them. By Abbé Lenglet Dufresnoy. In Two Parts. Translated from the last French Edition, and continued down to the Death of King George II. 8vo. Pr. 12s. Millar.*

NOTHING is more true than the apology which a certain author made for the length of his work, "that he had not time to make it shorter." Prolixity in most cases is owing to want of method; but method never can be attained in any work, unless the author is perfectly well, as the author before us appears to be, acquainted with his subject. He has a thorough knowledge, not only of the quantity and dimensions, but of the strength and nature of his materials.

Prefixed to his Chronological Tables is a Preliminary Discourse; in which, after recounting the various authors of antient history, he informs his reader, that he has divided it into seven epochs, drawn from sacred history, and all distinguished by particular characters. My reason, says he, for having recourse to these epochas of sacred history, is, that there are none more certain to be found elsewhere, though, in the main, subject to some little differences as to the manner of reckoning.

The epochs for the ancient history he lays down are, the first, which is that of the creation of the world, ends at the deluge. The second begins at the deluge, and terminates at the calling of Abraham. The third reaches from the calling of Abraham to the passage of the Red Sea, at the time his descendants left

Egypt.

Egypt. The fourth, which is the departure from Egypt, extends to the foundation of the Temple, in the fourth year of Solomon's reign. The fifth therefore must be, that of the foundation of the Temple of Jerusalem, and does not end till the first year of Cyrus. The sixth is that of their liberties restored to the Jews, in the first year of Cyrus's empire, and comes down to the æra of the Greeks, or Seleucidæ. Lastly, the seventh epoch, comprehends the interval of time between the æra of the Greeks, or Seleucidæ, and that of the Christians, or the vulgar æra, which however is only in use in the western church, the Eastern reckoning always from the creation of the world.

He then proceeds to a particular examination of each epoch, and of the difficulties attending its discussion; both which he performs in a very masterly manner, making allowances for his being a Frenchman and a Roman Catholic.

He next lays down six epochs of modern history, and the application of them to ecclesiastical and civil history. Here he very sensibly says,

‘It is to be wished that an universal history might serve for the study of every thing that has occurred, from the time of Jesus Christ to these latter times, as has been done in the ancient history; but this is very difficult to be effected: the difference is too great between these two kinds of history, for them to be treated in the same way. In those ancient times, the history of one people, whose government extended over the other nations, became equally the general history of the world, and that of the particular kingdoms of it. This might even subsist till the fifth century of the Christian æra; but since that time those revolutions which have happened, as well in religion as in different political states, have been too various to be reduced to one point of view: they must be separated, in order to their being the better known.’

In the second chapter of this Preliminary Discourse, the epochs of modern history he proposes are as follow. 1st. The birth of Christ. 2d. The general council of Nice. 3d. Charlemagne proclaimed emperor. 4th. Hugh Capet, king of France. 5. Rodolphus of Hapsburg, emperor. 6th. The house of Bourbon on the French throne. He accompanies the stating of each epoch with very satisfactory reasons for his arranging his work in that manner. He next proceeds to a kind of a dissertation upon a course of lectures in the study of history, and proposes different authors, according to the different epochs he lays down. We are sorry to say he can scarcely be blamed in this dissertation for writing too much like a Frenchman; for to say the truth, England has produced but too few accurate historians of particular periods. His ignorance, however, of En-



glish authors is unpardonable. He recommends Laurence Echard's Roman History, and indeed, in our opinion, very properly; but either he, or his translator, is inexcusable for omitting the mention of a work, composed and published in England, which alone answers all the purposes of his laborious dissertation; we mean the Universal History, which we do not recollect he has once mentioned. The mistake of his recommending Rapin, and Father Orleans, as the best Histories of England, ought to have been rectified and supplied by his translator and continuator.

Our author, through all his work, writes to a reader, the sole business of whose life is the study of history. He calculates the number of days, and even of hours, which he thinks the reading of each historian he mentions will employ, at the rate of six hours a day; and upon the whole he thinks, that about ten years and six months may suffice. As this calculation is a very serious matter with our author, and may be a very curious one to some of our readers, we shall give it in his own words.

'In the first place then, I allow for a first perusal, but not a studied one, of sacred history, and that of Egypt and Assyria, 79 days, or ——— 2 months and a half

The Grecian history, 56 days, or ——— 2 months

The Roman history, 36, days, or ——— 1 month and a quarter

Modern history, viz.

That of the church ——— 5 months, 1 quarter

Continuation of the Roman history,

136 days, or ——— 4 months and a half

The history of France, 171 days, or ——— 5 months and a half

The history of Germany, 57 days, or ——— 2 months

That of Holland, 57 days, or ——— 2 months

That of Switzerland, 35 days, or ——— 1 month

That of Piedmont, or Savoy, 30 days,

or ——— 1 month

That of England, 166 days, or ——— 5 months and a half

That of Spain and Portugal, 87 days,

or ——— 3 months

That of Italy, 103 days, or ——— 3 months

That of the Turks, and northern na-

tions, 88 days, or ——— 3 months

which in all, for the first perusal of ancient, as well as modern history, makes 42 months, though I call it 48, that is four years at most, allowing for unavoidable interruptions, and the time that it may be proper to spend in reviewing a second time the most interesting passages.

As to the proposed revival of the six principal branches of history, the result of what I have already said of it is as follows:

Sacred history, 78, or even 90 days,	—	3 months
The history of ancient Egypt, of Babylon, and Assyria, and of modern Assyria, or Persia, 32 days, or	—	1 month
The Grecian history, as well before as since Alexander, 180 days, or	—	6 months
The Roman history, by modern writers, 210 days, or	—	7 months
The same, by the original writers, 135 days, but say	—	6 months
The general and particular history of the church	—	30 months
The history of France, 635 days, but we may call it	—	24 months

In all 10 years 6 m.

The translator of this work has, in many places, improved and amended his original, which is by far the most accurate performance of its kind, that is extant perhaps in any language. The vast variety of historical knowledge the author discovers, proves him to be a thorough master of his subject; and one is apt to wonder, how so much reading as he discovers could be crowded into one man's life. The nature of the work will not admit our giving partial extracts from the body of it. In general, his judgment of men and books is just and accurate; and he discovers great precision in both. We shall finish this article, by giving our readers the author's own account of the general plan of his work.

'I shall now speak of the plan I have laid down to myself for the present performance. I have divided it into two parts, one for ancient history, to the coming of Jesus Christ, and the other for modern history, from Jesus Christ to our days. I begin each part by a continued chronology of events, and call this chronology, a chronological table. The manner of reckoning which I have adopted is plain and easy, being that of always dating from the year of Jesus Christ, which is the common center of my chronology. I date the events of ancient history by years before Jesus Christ, and those of modern history by years since Jesus Christ. Nevertheless, the chronology of the first ages after the deluge contains two singularities: the first is that of giving two computations, according to the two different texts of the holy scriptures, viz. the common Hebrew,

which is the same with the Latin vulgate, and the Hebrew Samaritan text, which agrees almost in every thing with the Septuagint. But as soon as I get clear of the chronological difficulties, I only make use of the computation of years before Jesus Christ, which for sacred history does not happen till after the reign of Solomon. But there is a kind of history, in which neither the Hebrew text, nor the Samaritan text, can be of any service. This is the ancient profane history, before the olympiads. I thought proper to separate it from the sacred history, and I relate the events belonging to it in a parallel page, opposite to those of the sacred history. I do not mix them with one another, till the historical times beginning with the olympiads, 776 years before the æra of Jesus Christ. To give the better opportunity of readily adjusting the time of the several events, I divide this choronology into epochas, as may heretofore appear. Let us now examine what is to be found in the smaller tables, which I distinguish from the greater.

What I call smaller tables, are the parallel reigns of kings, either compared among themselves, or with sacred history, which I divide into epochas, in the same manner with the greater chronological table. I compare it since the deluge with the histories of Egypt, Babylon, and Assyria, the only histories of those early times which have any evident concern with that of the Jews. My plan of the history of Egypt, is formed on the computation I have made of its kings, after the exactest authors, both ancient and modern. As to the histories of Babylon and Assyria, I have given two methods of ranging their succession; one according to Julius Africanus, quoted by Syncellus, which is almost the same with that of Ctesias, adopted by Diodorus Siculus, Eusebius, and the writers of antiquity. The second method is that attributed by Usher to Herodotus, and followed by some celebrated authors, which I therefore thought myself obliged to mention, in order to abide by my first plan, of not confining any one to my own particular ideas. But as soon as I have finished the third and fourth epocha, I give on eight parallel columns, pages 120, 121, the kings of Greece, and even those of Asia, whose reigns we are acquainted with, viz. those of Troy, Tyre, Lydia, Pontus, Bythinia, and Pergamus; and likewise the successors of Alexander in Macedonia, Syria, and Egypt, whose history reaches to the establishment of the Roman government in all the countries formerly possessed by that conqueror.

In the second smaller table of this part, I have laid down in order, page 134, 135, the different manners, in which chronologists date the events of the fourth epocha of ancient history, reaching from the going out of Egypt to the foundation of Solomon's



Solomon's temple. It is well known how much interpreters, even among catholics and chronologists, disagree in their computations of this interval. In general, it is called but 480 years, but others give it 962. In particular father Pezron, in his defence of the antiquity of the times. Every one then may chuse that manner of computation, which he finds best to answer his purpose; as for my part I have adopted that which gives this interval 580 years.

The third of the smaller tables, which reaches from page 136, to page 143, is a calculation made from year to year, of the reigns of the kings of Juda and Israel. It is well known, that the greatest part of these last, sensible of their being usurpers, took care, in order to assure the crown to their descendants, to get their sons acknowledged in their life-time, and likewise associated them in government. It is this double beginning of their reigns, which occasions the greatest difficulty in reconciling the books of the Kings, and those of Chronicles. Mr. le Brun Desmarettes, a virtuous clergyman of Rouen, but retired to Orleans, thought this difficulty considerable enough to deserve a particular work, under the title of *Concordia librorum regum et paralipomenon*; and it is the result of his book that I have given in the first part of this work.

The 143d page furnishes a fourth smaller table, which contains the calendar of the Grecian history, but only since the olympiads. This calendar is of service in settling the chronology of those times which are called historical. It would not have been possible to dispose them under the four epochas to which they belong, without occasioning some confusion. I have therefore made a separate table of them, which reaches to the 28th year of the Christian æra, and so comprehends a space of about 800 years. I have there related all the great events of the Grecian history, and sometimes those of the Roman, and have likewise given the names of such of the archons of Athens as we are acquainted with, for we are very far from knowing them all. This table reaches from page 143 to page 169. The advantage of it will appear, in perusing the original authors.

I next give at the 169th page, that celebrated piece of chronology, known by the several names of the Paros, Arundel, or Oxford Marbles. It takes its first name from the island of Paros, in the Archipelago, where this chronicle was found, in the beginning of the seventeenth century; and as it is cut in marble, there is no reason to suspect that any faults have been committed in transcribing it. The marbles of this chronology were brought to England by the care of lord Thomas Arundel, and it is for this reason that they go by his name. Lastly, they are

are called Oxford Marbles, because they have been entrusted to the care of that university, which for learning is one of the most famous in Great Britain. This chronology was engraved 264 years before the Christian æra: it serves to rectify the dates of a great many events of the ancient history of Greece. I have not been vain enough to give it in Greek, but have been satisfied to correct the Latin translation by the original text. It is well known, that the famous Selden took care to see it printed at London, in 1628; since which Mr. Prideaux published it at Oxford in 1676, and after that a second time, within these few years.

‘ After this I give at page 182 a fifth smaller table, containing the *Fasti Romani Consulares*, for the study of the original writers of the Roman history. There are different ways of referring them to the years of Rome, but I shall mention but two; one is that of Varro, followed by the ablest chronologists; and the other, that of the *Fasti*, or Marbles of the Capitol; but the difference between them makes but one year, and I have suited them to the years before the common æra of Jesus Christ. This table is not only necessary for the history of the Roman republic, and that of the Roman empire, but even for the laws of the emperors, and the history of the church. I have brought it down as low as it was possible.’

The author having concluded his subject with the year 1743, it was thought advisable by the translator to extend it to the demise of his late majesty. These transactions are so recent that they need no comment; and we are confident our readers will find the addition useful, and not devoid of entertainment.

ART. IV. *Emilius and Sophia*: or, a *new System of Education*.  
Translated from the French of J. J. Rousseau, *Citizen of Geneva*. By the Translator of *Eloisa*. 4 Vols. 12mo. Pr. 10s. sewed. Becket. [Continued]

NO writer ever rendered metaphysics more rational or agreeable to the standard of common sense than Mr. Rousseau, of which we meet with manifold instances in these volumes. That which we are now perusing opens with a lecture of the most sublime philosophy, intelligible to every reader capable of fixing his attention, and observing the beautiful connection of ideas leading to the most important conclusions. The profession of faith of the sensible Savoyard curate, is alone worth whole libraries of crabbed theological jargon; and notwithstanding it may have incurred the implacable resentment of  
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blind jealous superstition, is more likely to mend the heart, and enlarge the understanding, than all the writings of the Sorbonne. Never was the supreme omniscient and omnipotent Being more clearly demonstrated from his works :—never were the human faculties more accurately investigated, or nicely distinguished :—never was the dignity of human nature, or the rank of man in the scale of beings, more strenuously maintained :—never was the divinity more ably vindicated from the reproaches arising from the permission of physical and moral evil :—never was the soul's immateriality more concisely or satisfactorily evinced, or moral vice and virtue more intelligibly defined. In a word, here Mr. Rousseau hath lavished all the powers of reason and imagination, to exhibit the finest sketch of natural religion that ever was drawn ; a sketch which immortalizes the genius of the artist, and renders his heart and his understanding equally worthy of admiration. What he urges on the article of free agency, is sufficient to confirm the justness of our encomiums ; and we shall quote it for the benefit of those who have been lost in the maze of quibble invented by prating philosophers.

‘No material Being can be self-active, and I perceive that I am so. It is in vain to dispute with me so clear a point ; my own sentiment carries with it a stronger conviction than any reason which can ever be brought against it. I have a body, on which other bodies act ; and which acts reciprocally on them. This reciprocal action is indubitable ; but my will is independent of my senses. I can either consent to, or resist their impressions ; I am either vanquished or victor, and perceive clearly within myself when I act according to my will, and when I submit to be governed by my passions. I have always the power to will, though not the force to execute it. When I give myself up to any temptation, I act from the impulse of external objects. When I reproach myself for my weakness in so doing, I listen only to the dictates of my will : I am a slave in my vices, and free in my repentance ; the sentiment of my liberty is effaced only by my depravation, and when I prevent the voice of the soul from being heard in opposition to the laws of the body.

‘All the knowledge I have of volition, is deduced from a sense of my own ; and the understanding is known no better. When I am asked what is the cause that determines my will, I ask in my turn, what is the cause that determines my judgment ? for it is clear that these two causes make but one ; and, if we conceive that man is active in forming his judgment of things, that his understanding is only a power of comparing and judging, we shall see that his liberty is only a similar power or one derived from this : he chooses the good as he judges of  
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the true, and for the same reason as he deduces a false judgment, he makes a bad choice. What then is the cause that determines his will? it is his judgment. And what is the cause that determines his judgment? it is his intelligent faculty, his power of judging; the determining cause lies in himself. If we go beyond this point, I know nothing of the matter.

‘Not that I can suppose myself at liberty, not to will my own good, or to will my own evil: but my liberty consists in this very circumstance, that I am incapable to will any thing but what is useful to me, or at least what appears so, without any foreign object interfering in my determination. Does it follow from hence that I am not my own master, because I am incapable of assuming another Being, or of divesting myself of what is essential to my existence?

‘The principle of all action lies in the will of a free Being; we can go no farther, in search of its source. It is not the word liberty that has no signification; it is that of necessity. To suppose any act or effect, which is not derived from an active principle, is indeed to suppose effects without a cause. Either there is no first impulse, or every first impulse can have no prior cause; nor can there be any such thing as will, without liberty. Man is, therefore, a free agent, and as such animated by an immaterial substance; this is my third article of faith. From these three first, you may easily deduce all the rest, without my continuing to number them.

‘If man be an active and free Being, he acts of himself; none of his spontaneous actions, therefore, enter into the general system of Providence, nor can be imputed to it. Providence doth not contrive the evil, which is the consequence of man’s abusing the liberty his Creator gave him; it only doth not prevent it, either because the evil, which so impotent a Being is capable of doing, is beneath its notice, or because it cannot prevent it without laying a restraint upon his liberty, and causing a greater evil by debasing his nature. Providence hath left man at liberty, not that he should do evil, but good, by choice. It hath capacitated him to make such choice, in making a proper use of the faculties it hath bestowed on him: his powers, however, are at the same so limited and confined that the abuse he makes of his liberty, is not of importance enough to disturb the general order of the universe. The evil done by man, falls upon his own head, without making any change in the system of the world, without hindering the human species from being preserved in spite of themselves. To complain, therefore, that God doth not prevent man from doing evil, is in fact to complain that he hath given a superior excellence to human nature; that he hath ennobled our actions by annexing to them the merit

merit of virtue. The highest enjoyment is that of being contented with ourselves, it is in order to deserve this contentment that we are placed here on earth and endowed with liberty ; that we are tempted by our passions, and restrained by conscience. What could Omnipotence itself do more in our favor ? Could it have established a contradiction in our nature, or have allotted a reward for well doing, to a Being incapable of doing ill ? Is it necessary, in order to prevent man from being wicked, to reduce all his faculties to a simple instinct, and make him a mere brute ? No, never can I reproach the Deity for having given me a soul, made in his own image, that I might be free, good and happy like himself.

• It is the abuse of our faculties which makes us wicked and miserable. Our cares, our anxieties, our griefs, are all owing to ourselves. Moral evil is incontestably our own work, and physical evil would in fact be nothing, did not our vices render us sensible of it. Is it not for our preservation that nature makes us sensible of our wants ? Is not pain of body an indication that the machine is out of order, and a caution for us to provide a remedy ? And as to death——do not the wicked render both our lives and their own miserable ? Who is there desirous of living here for ever ? Death is a remedy for all the evils we inflict on ourselves ; nature will not let us suffer perpetually. To how few evils are men subject, who live in primeval simplicity ? they hardly know any disease, and are irritated by scarcely any passions : they neither foresee death, nor suffer by the apprehensions of it ; when it approaches, their miseries render it desirable, and it is to them no evil. If we could be contented with being what we are, we should have no inducement to lament our fate ; but we inflict on ourselves a thousand real evils in seeking after an imaginary happiness. Those who are impatient under trifling inconveniencies, must expect to suffer much greater. In our endeavours to re-establish by medicines a constitution impaired by irregularities, we always add to the evil we feel, the greater one which we fear ; our apprehensions of death anticipate its horrors and hasten its approach. The faster we endeavour to fly, the swifter it pursues us ; thus are we terrified as long as we live, and die, murmuring against nature, on account of those evils, which we bring on ourselves by doing outrage to her laws.

• Enquire no longer, man, who is the author of evil : behold him in yourself. There exists no other evil in nature than what you either do or suffer, and you are equally the author of both. A general evil could exist only in disorder, but in the system of nature, I see an established order which is never disturbed. Particular evil exists only in the sentiment of the suffering

suffering Being : and this sentiment is not given to man by nature ; but is of his own acquisition. Pain and sorrow have but little hold on those, who, unaccustomed to reflection, have neither memory nor foresight. Take away our fatal improvements, take away our errors and our vices, take away, in short, every thing that is the work of man, and all the rest is good.'

This is true philosophy, which reconciles man to himself, makes him happy, and inspires him with sentiments of gratitude and reverence for the wise and benevolent author of his Being ; which applies directly to the judgment, and triumphs not in silencing without convincing the adversary. Hitherto the Savoyard's creed merits to be written in letters of gold, engraved on the most durable materials, and impressed deeply on the heart ; but we are in doubt about what follows. When M. Rousseau carries his free philosophic spirit into the mysteries of faith, and examines the truth of revelation by the test of limited reason, we are at a loss whether he is a greater friend to truth, or enemy to society : however we may approve his principles, we cannot but think the promulgation dangerous, as it is now impossible to unravel the complicated web of religion and government, or diminish the reverence for any established mode of the former, without oversetting the latter. All his arguments against revealed religion, rather prove his ingenuity than his wisdom ; nor is it agreeable to the rules of strict logic, to infer against the truth of the gospel from the number of pretended spurious revelations. Mr. Rousseau alledges, that being born a Jew, Mahometan, or Christian, is merely accidental ; and concludes this to be another argument against the truth of Christianity : because, says he, if Christianity alone be the saving religion, how inconsistent is it with God's justice to deny a majority of mankind the benefits of this revelation, and to confine to a small spot of the earth, a doctrine which ought to be diffused through every corner of the world. This we regard as a mere sophism. It is not for us to judge of the decrees of the Almighty, or cavil at the means he has taken to reveal himself, and promote our eternal felicity. Our understanding is too limited and imperfect to penetrate into the designs of Providence, or see clearly into final causes. We must take things as they are ; and if we can persuade ourselves that the revelation comes from him, we must believe likewise that it is perfectly consistent with wisdom, although a few contradictions and obscurities shock the human understanding. If once the scriptures can be proved of divine origin, all the rest follows of course, and their authenticity, in this respect, we must submit to those whose business it is to instruct the people.



For our own parts, when we reflect on the danger not only to society, but to salvation in not believing, opposed to the inconveniencies of resigning our judgment, and giving implicit faith to what we sometimes do not understand, we think the latter ought to give way. Here we are sure of not being mistaken; in the other there can be no danger, especially as it likewise answers every moral purpose.

Mr. Rousseau hath made his curate express himself to the same purpose.

‘ With regard to revelation, could I reason better or were I better informed, I might be made sensible perhaps of its truth and of its utility to those who are so happy as to believe it : but if there are some proofs in its favour which I cannot invalidate, there appear also to me many objections against it, which I cannot resolve. There are so many solid reasons both for and against its authority, that, not knowing what to conclude, I neither admit nor reject it. I reject only the obligation of submitting to it, because this pretended obligation is incompatible with the justice of God, and that, so far from its removing the obstacles to salvation, it raises those which are insurmountable by the greatest part of mankind. Except in this article, therefore, I remain respectfully in doubt concerning the scriptures. I have not the presumption to think myself infallible : more able persons may possibly determine in cases that to me appear undeterminable : I reason for myself, not for them ; I neither censure nor imitate them : their judgment may probably be better than mine ; but am I to blame that it is not mine ?

‘ I will confess to you farther, that the majesty of the scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers with all their pomp of diction ; how mean, how contemptible are they, compared with the scripture ! Is it possible that a book at once so simple and sublime should be merely the work of man ? Is it possible that the sacred personage, whose history it contains, should be himself a mere man ? Do we find that he assumed the tone of an enthusiast or ambitious sectary ? What sweetness, what purity in his manners ! What an affecting gracefulness in his delivery ! What sublimity in his maxims ! What profound wisdom in his discourses ! What presence of mind, what subtilty, what truth in his replies ! How great the command over his passions ! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation ? When Plato described his imaginary good man loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ : the resemblance was so striking that all the fathers perceived it.

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What prepossession, what blindness must it be to compare the son of Sophroniscus to the son of Mary? What an infinite disproportion there is between them! Socrates, dying without pain or ignominy, easily supported his character to the last, and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say what they had done, and reduce their examples to precepts. Aristides had been *just*, before Socrates defined justice; Leonidas gave up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people, before Socrates recommended sobriety: before he had even defined virtue, Greece abounded in virtuous men. But where could Jesus learn, among his compatriots, that pure and sublime morality of which he only hath given us both precept and example\*. The greatest wisdom was made known amidst the most bigotted fanaticism, and the simplicity of the most heroic virtues did honour to the vilest people on the earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, cursed by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures prayed for his merciless tormentors. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition in fact only shifts the difficulty without removing it: it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel; the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero. And yet, with all this, the same gospel abounds with incredible relations, with circumstances repugnant to reason, and which it is impossible for a man of sense either to con-

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\* See, in his discourse on the Mount, the parallel he makes between the morality of Moses and his own. *Matt. v. 21. &c.*

ceive or admit. What is to be done amidſt all theſe contradictions? Be modeſt and circumſpect: regard in ſilence what cannot be either diſproved or comprehended, and humble thyſelf before the ſupreme Being, who only knows the truth.

Such is the involuntary ſcepticiſm in which I remain: this ſcepticiſm, however, is not painful to me, becauſe it extends not to any eſſential point of practice; and as my mind is firmly ſettled regarding the principles of my duty, I ſerve God in the ſincerity of my heart: in the mean time I ſeek not to know any thing more than what relates to my moral conduct; and as to thoſe dogmas, which have no influence over the behaviour, and which many perſons give themſelves ſo much trouble about, I am not at all ſolicitous concerning them. I look upon the various particular religions as ſo many ſalutary inſtitutions, preſcribing, in different countries, an uniform manner of public worſhip; and which may all have their reſpective reaſons, peculiar to the climate, government, genius of the people adopting them, or ſome other motive which renders the one preferable to the other, according to the circumſtance of time and place. I believe all that are convenient, to be good, when God is ſerved in ſincerity of heart. This ſervice is all that is eſſential. He rejects not the homage of the ſincere, under whatſoever form they preſent it. Being called to the ſervice of the church, I comply therefore, with a ſcrupulous exactneſs, to all the forms it preſcribes in my duty, and ſhould reproach myſelf for the leaſt wilful neglect of them. After having lain under a long prohibition, I obtained, through the intereſt of M. de Mellerade, a permiſſion to reſume the functions of the prieſthood, to procure me a livelihood. I had been accuſtomed formerly to ſay maſs with all that levity and careleſneſs with which we perform the moſt ſerious and important offices after having very often repeated them. Since I entertained my new principles, however, I celebrate it with greater veneration; penetrated by reflecting on the majeſty of the ſupreme Being, and the inſufficiency of the human mind that is ſo little able to form conceptions relative to its author. I conſider that I offer up the prayers of a people under a preſcribed form of worſhip, and therefore carefully obſerve all its rites. I recite carefully; and ſtrive not to omit the leaſt word or ceremony; when I am juſt going to communicate, I recollect myſelf, in order to do it with all thoſe diſpoſitions that the church and the importance of the ſacrament require: I endeavour on this occaſion to ſilence the voice of reaſon before the ſupreme intelligence: I ſay to myſelf, who art thou, to preſume to ſet bounds to omnipotence? I reverently pronounce the ſacramental words, and annex to them all the faith that depends on me. Whatever



be the truth with regard to that inconceivable mystery, I am not fearful, therefore, of being charged on the day of judgment with profaning it in my heart.

‘Honoured with the ministerial office, though of the lowest rank, I will never do, or say, any thing that may make me unworthy to fulfil its sacred functions. I will always inculcate virtue, exhort my auditors to pursue it, and, as far as it is in my power, set them an example. It does not depend on me to make their religion amiable, nor to confine the articles of their faith to what is useful, and necessary for all to believe : but God forbid that I should ever preach up the cruel tenets of persecution, that I should ever induce them to hate their neighbours, or to consign over others to damnation. Were I, indeed, in a superior station, this reserve might incur censure ; but I am too insignificant to have much to fear, and I can never fall lower than I am. But whatever may happen, I will never blaspheme divine justice, nor lie against the Holy Ghost.

‘I have long been ambitious of the honour of being a pastor ; I am indeed still ambitious, though I have no longer any hopes of it. There is no character in the world, my good friend, which appears to me so desirable as that of a pastor. A good pastor is a minister of goodness, as a good magistrate is a minister of justice. A pastor can have no temptation to evil ; and though he may not always have it in his power to do good himself, he is always in his duty when soliciting it of others, and very often obtains it when he knows how to make himself truly respectable. O, that I enjoyed but some little benefice among the poor people in our mountains ! how happy should I then be ! for I cannot but think that I should make my parishioners happy ! I should never, indeed, make them rich, but I should partake their poverty ; I would raise them above meanness and contempt, more insupportable than indigence itself. I would induce them to love concord, and to cherish that equality which often banishes poverty, and always renders it more supportable. When they should see that I was no richer than themselves and yet lived content, they would learn to console themselves under their lot and to live contented too. In the instructions I should give them, I should be less directed by the sense of the church than that of the gospel ; whose tenets are more simple, and whose morals more sublime ; that teaches few religious forms and many deeds of charity. Before I should teach them their duty, I should always endeavour to practise it myself, in order to let them see that I really thought as I spoke. Had I any Protestants in my neighbourhood or in my parish, I would make no distinction between them and my own flock, in every thing that regarded acts of Christian charity ; I would en-

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deavour to make them all equally love each other, regard each other as brothers; respecting all religions, and at peace enjoying their own. I conceive that, to solicit any one to quit the religion he is brought up in, is to solicit him to do wrong, and is of consequence to do wrong one's self. Let us, therefore, preserve the public peace, and wait the progress of further information: the laws in every country should be respected, we should never disturb the established worship, nor excite the people to disobedience: for we know not absolutely whether it be better for them to change their present opinions for others, and we know of a certainty that it is an evil to transgress the laws.'

This is talking as a citizen, with due regard to the order of society, and reverence for those civil, political, and religious institutions, so essential to the well-being of communities. It is rendering scepticism subordinate to the laws, and preventing the possibility of its proving injurious to government, at the same time that it gives full play to human curiosity, and the exertion of the mental faculties.

In the note to page 150, Mr. Rousseau explains so judiciously the influence of religion upon morals, and its tendency to promote virtue and prevent vice, abstracted from its divine authority, that we cannot do our readers a greater service, than by laying the whole before him.

'The contending parties reciprocally attack each other with so many sophisms, that it would be a rash enterprize to undertake to expose them all. One of the most common on the philosophical side of the question is, to contrast an imaginary people, supposed to be all good philosophers, with another people all bad Christians; as if it were more easy to make a people true philosophers than good Christians. I know not whether among individuals, one be more easily met with than the other; but this I know, that when we speak of a whole people, we must suppose that they would as much abuse a philosophy without religion as they do a religion without philosophy; and this consideration seems to me to make a great difference in the question. Bayle has proved very acutely, that fanaticism is more pernicious than Atheism; and this is not to be disputed; but he neglected to observe what is nevertheless true, that fanaticism, the sanguinary and cruel, is a great and animating passion, that it elevates the heart of man, and makes him look down with contempt on death; that it is a prodigious spring of action, and requires only to be duly regulated in order to produce the most sublime virtues; whereas, on the contrary, irreligion and a philosophical spirit in general, attaches us to life, enervates and debases the soul, concentrating all our passions

in self-interest, and thus sapping by degrees the foundations of society. If atheism be less sanguinary, it is less out of a love to peace than from an indifference to virtue: let the world go how it will it little concerns these pretended sages, provided they can loll at ease in their closets. Their principles do not excite them to slaughter mankind, but they prevent them from adding to their number, by corrupting the manners which tend to their increase; by detaching themselves from their species, and reducing all their affections to a selfish egotism, as fatal to population as to virtue. The indifference of the philosopher resembles the tranquillity of a state under a despotic government: it is the tranquillity of death, and more destructive than war itself. Thus fanaticism, though more fatal in its immediate effects than what is called the philosophic spirit of the age, is much less so in its remoter consequences.

Philosophy, on its own principles, cannot be productive of any virtue, which does not flow from religion, and religion is productive of many virtues to which philosophy is a stranger. As to practice, it is another thing, and remains to be examined. There is no man who practises in every particular the duties of his religion, when he has one; that is true; the greater part of mankind have hardly any religion at all, and practise nothing of what little they have; this also is very true: but after all some people have religion, and practice it at least in part; and it is incontestable, that motives of religion prevent them often from falling into vice, and excite to virtuous and commendable actions, which they had not performed but for such motives. Let a priest be guilty of a breach of trust; what does this prove but that a blockhead had confided in him? If Paschal himself had done it, this would have proved Paschal a hypocrite; nothing more.—But a priest!—Well, and what then? Are those who make a traffic of religion the truly religious? The crimes of the clergy by no means prove that religion is useless, but that few persons are religious.

Modern governments are undoubtedly indebted to Christianity for their most solid authority, and the rarity of revolutions; it has even rendered them less sanguinary; this is proved by comparing them with the ancient governments. Religion better understood hath, by banishing fanaticism, given a greater mildness to Christian manners. This alteration is not the effect of letters, for we do not find that wherever literature hath flourished, humanity hath been at all the more respected; the cruelty of the Athenians, of the Egyptians, the Roman emperors, and the Chinese, are evidence of this. On the other hand, what deeds of charity and mercy have been effected by the gospel! How many restitutions and reparations hath not



the practice of confession brought about among the Catholics ? Among us how many reconciliations are effected, how many alms are distributed before an approaching communion ? Among the Jews, avarice let go its hold, and misery was banished from among them, on the approach of their jubilee. Not a beggar was to be seen in their streets, as there is not among the Turks, whose charitable foundations are innumerable. By the principles of their religion, they are taught to be hospitable even to the enemies of it. Chardin tells us that the Mahometans imagine there is a bridge, which they call *Poul-Serrho*, thrown over the flames of hell, which they are to pass at the general resurrection ; and this they cannot do till they have repaired the injuries they have committed. Can I conceive that this bridge which is to repair so many iniquities does not actually prevent some ? Suppose we were to deprive the Persians of this idea, by persuading them there is no such thing as their *Poul-Serrho*, nor any thing like it, where the oppressed shall be revenged on their oppressors after death ; is it not clear that the latter would be very much at their ease, and would be freed from the trouble of appeasing the former ? It is, therefore, false that this doctrine is not hurtful : and therefore it cannot be true.

The parade with which Mr. Rousseau introduces his pupil into life, and guards his heart against all the attacks of constitution, and his passions, magnifies the importance of the scene, interests the affections, and renders the matrimonial engagements solemn, and the consequences of debauchery dreadful.— Here he gives loose to his imagination, and runs into digressions foreign to the subject of his discourse, but not less pleasing and instructive. Speaking of the manner in which *Emilius* ought to be addressed on the subject of love, and shewing how he may be diverted from yielding too early to his natural propensities, he gives a fine dissertation upon eloquence, and demonstrates how much more emphatical the language of signs appears to the imagination, than mere verbal elocution.

‘ One of the mistakes of the present age (says he) is to be too abstracted in our reasoning, as if men were nothing but intelligence. In neglecting the language of the signs which speak to the imagination, we lose the most emphatical of all languages. The impressions made by words are always slight, and we speak to the heart much better by means of the eyes than of the ears. By endeavouring to attribute every thing to reason, we have reduced our precepts into mere words, we have laid no stress on actions. Reason is not an active faculty ; it may sometimes restrain, but seldom excites, and never inspires us to do any thing great. To be always reasoning is the folly

of little minds. Great souls speak a different language ; the language which persuades and excites to action.

‘ I observe that, in these modern ages, men have no other influence over each other than what arises from power and interest ; whereas the ancients effected great things by the powers of persuasion, because they did not neglect the language of the signs. All conventions were made with great solemnity, in order to render them inviolable : before the establishment of the civil powers, the gods were the magistrates of mankind ; it was in their presence that individuals made their treaties, alliances, and promises : the face of the earth was the book wherein they preserved their archives : the rocks, trees, and stones, consecrated by these acts, and rendered respectable to uncivilized man, were the leaves of this book, ever open to the public eye. The well dug in ratification of oaths, the oak of Mamre, the hill of the covenant ; these were the simple, but august monuments of the sacred nature of contracts : no sacrilegious hand was lifted against these monuments ; and the good faith of mankind was better secured by the force of these mute witnesses than they now are by all the vain rigour of the laws.

‘ In their governments, the pomp of royal power struck awe into the subject. The external marks of dignity, the throne, the sceptre, the purple robe, the crown, the diadem, were looked upon as things sacred ; the person adorned with them was held in reverence, and though without soldiers to enforce his commands, he had only to speak, in order to be immediately obeyed. Whereas at present, when monarchs affect to throw off these marks of dignity, what is the consequence of it but contempt ? The majesty of kings has no influence on the minds of their people ; they are obeyed only because of their troops, and the regard of their subjects arises only from the fear of punishment. Kings no longer take the trouble to wear the diadem, nor their nobles their respective marks of distinction ; but they must have numerous hands in readiness to see their orders executed. However flattering this may seem, it is easy to see that in the end this change is by no means to their interest.

‘ What the ancients effected by the power of eloquence is really amazing ; but this eloquence did not consist only in studied harangues ; the orator being never so powerfully persuasive, as when he spoke the least. The most pathetic language is not that of words but of signs ; it does not speak of things but exhibits them. The object which we present to the sight, strongly affects the imagination, excites the curiosity, keeps the mind in suspense concerning what is going to be said, and very  
often

often speaks sufficiently of itself alone. Did not Thrasibulus and Tarquin in cutting off the heads of poppies, Alexander in clapping his seal on the lips of his favourite, and Diogenes in walking before Zeno, speak more expressively than if they had made each a tedious harangue? What circumlocution had been necessary to convey all the meaning of those simple actions! Darius, entering Scythia with his army, received, from the king of that country, a bird, a frog, a mouse, and five arrows. The ambassador, who brought them, delivered his present, and returned without speaking. In our times such a messenger would pass for a fool; this terrible harangue however was in those days well understood, and Darius made the best of his way into his own country. Had a letter or verbal message been sent instead of these emblems; the more menacing the terms the less terrible would it have appeared; it would have been looked upon as a blustering rhodomontade, which Darius would only have laughed at.

How attentive were the Romans to the language of signs! They wore garments peculiar to their different ranks and ages; they had their togæ, and distinguishing ornaments of various kinds, their rostrums, their lictors, their fasces, their crowns, ovations, triumphs, &c. all was parade and ceremony; and all had its effect on the minds of the citizens. It was of no little consequence to the state that the people should assemble in one certain place rather than in any other; that they should be in view, or not in view, of the capitol; that they should deliberate on particular days, &c. Persons accused of crimes, and candidates for favour, wore distinct habits; the warriors boasted not of their exploits, they shewed their wounds. Let us suppose one of our modern orators haranguing the people on the assassination of Cæsar, and endeavouring to excite them to revenge his death; he would doubtless expatiate on the honour of the deed, and give a pathetic description of his bleeding wounds and lifeless corpse. Mark Anthony, however, though not deficient in verbal elocution, did nothing of all this: he brought and placed before them the dead body itself. What rhetoric!

All the remainder of the volume is a digression; but it is one of those flights peculiar to this republican sage; highly entertaining. We cannot, however, pretend either to analyze it, or make extracts, the thoughts are so unconnected, yet ingeniously deduced from each other by that kind of machinery invisible to all but men of taste and genius.

It is our design to close our remarks, in the subsequent Number of our Review, with a general critique on this valuable



whimsical performance; though it is possible other Articles, equally important to the public, may demand our attention.

ART. V. *The Reverie: or, a Flight to the Paradise of Fools.*

*Published by the Editor of the Adventures of a Guinea. In Two Volumes. 12mo. Pr. 5s. in boards. Becket and Da Hondt.*

IT is so easy a matter for a writer of any genius, to represent human action in a ridiculous light, that we are astonished our sensible author did not resign this field to the buffoon, whose sole talent consists in discovering the ludicrous parts of the gravest characters. A man of virtue ought besides to reflect, that to render mankind dissatisfied with the species, is to commit a real injury to society. To unmask hypocrisy, and correct vice, we allow to be highly useful; yet when a writer has all human nature before him, we should expect him to select examples of imitation as well as objects of aversion. This would preserve the balance, inspire the reader with a contempt for individuals, without diminishing his respect for the species, rouse his detestation of vice, and quicken his sensibility to whatever is beautiful in moral conduct. What especially gives disgust in these ill-natured writings is, that they convey an idea of the author's self-sufficiency, and supposed superiority, which few are willing to confess without retaliation. Hence it is, that we perceive general satirists are universally detested and despised, as vermin who breed in the sores of society, or hypocrites who insinuate their own purity, by aspersing and defiling the rest of mankind.

We mean not to depreciate our author's merit: he is possessed of good sense, knowledge of the world, and a fund of reflection; but he has given way to a turn for ridicule, gratified malignity, and, if we mistake not, sacrificed before the shrine of vanity, and the affectation of being thought singular.

In the account of Chrysal we hinted our disapprobation of the unfair prospect which he exhibited of human nature; but we are sorry to observe, that instead of profiting by our advice, he has indulged more in this sarcastic humour, and even cherished prejudice. Most of the characters are painted from life, and applicable in some features to the designed originals; but they are so overcharged and disfigured, that a key will be found necessary by many of our readers. With respect to the plan, it wants the merit of novelty. Le Sage, and the au-  
thor

thor of the Invisible Spy, have made use of a similar machinery, but with more delicacy and invention ; for as to a general fable, the author intends none, we apprehend.

What indeed chiefly characterizes and recommends the *Reverie*, is a strong turn for just reflection. Many serious, useful, uncommon remarks on men and things, will be found carelessly dispersed through these sheets, which convince us that the writer might have shaped his genius more to the public advantage, and his own reputation. A flash of humour likewise frequently enlightens the subject ; but this talent is neither chaste nor delicate in the author ; and we should as soon expect, with the credulous *Amatus Lusitanus*, to see a homunculus generated in the bottom of the chemist's crucible, as human nature reformed by such coarse raillery, and harsh reproof.— A specimen of the author's vein for humour, and, in our opinion, the highest flavoured in the whole work, will appear in the following description of a late feast, made by the constable of the village to the lord of the manor.

‘ The constable of the village in which the lord's house stood, in conformity to old customs, made a feast at this time for his lordship and his whole family, to which he sent them a solemn invitation by the parish-officers. Such a scene promised some amusement at least. I therefore returned with the officers who had come upon this important errand, desirous to see the whole process of so extraordinary an affair.

‘ As the feast was to be given at the joint expence of the village, the principal inhabitants had assembled at the constable's house, and were sitting over a pot of beer, waiting for the return of those who had been sent with the invitation ; though the whole was a thing of course, their anxiety was so great that not one of them could speak a word till their arrival : the moment they entered the room, all the rest laid down their pipes, adjusted their perriwigs, and wriggling their chairs nearer to the table, listened to the account with open mouths, and looks of the profoundest sagacity.

“ Well, gentlemen, (said the constable, who sat in an arm-chair to shew his authority) since his lordship has condescended to accept of our invitation, we should take care that every thing is prepared in the best manner for his reception. There will be many things wanted to make a proper appearance on such an occasion, and no one would stop at a trifling expence, especially as the money will be laid out among ourselves.”

‘ This speech opened every mouth in the room at once. “ We shall all want new cloaths,” cried the taylor.

——“ New shoes,” —said the shoemaker.

—“ New stockings,”—said the hosier.  
 —“ New wigs,”—said the barber.  
 —“ Our horses must be shod,”—said the farrier.  
 —“ Our houses repaired,”—said the bricklayer.  
 —“ Our chimneys swept,”—said the chimney-sweeper.  
 —“ Our vaults emptied,”—said the nightman.  
 —“ We must have a sermon,”—said the curate.  
 —“ A speech,”—said the vestry-clerk.  
 —“ A vomit, in case of repletion,”—said the doctor.  
 —“ A clyster,”—said the apothecary.  
 —“ A coffin,”—said the undertaker. In short, every person present asserted the want of something in his own way, to make the entertainment compleat ; and the less necessary it was, the louder they roared.

‘ When they had all bawled themselves hoarse, and the constable, by repeated thumps with his fist upon the table, obtained leave to speak, “ Silence, gentlemen, (said he) we shall never do any thing at this rate. You are all for providing other things before we have fixed upon the victuals. Let us settle about them first.”

‘ This word raised a tumult, ten times greater than the former ; every one in the room roaring out at once for some particular dish, either that it was his trade to provide, or which he was fond of himself.

‘ The butcher bawled out, Beef——

‘ The poulterer, fowls——

‘ The fishmonger, fish——

—“ A turtle,”—said an alderman.

—“ A ragou,”—squeaked a Frenchman.

—“ Pickled herrings,”—belched Mynheer.

—“ Potatoes,”—cried an Irishman.

—“ An haggis,”—said a Scot.

—“ Leek-pottage,”—sputtered Taffy. In a word, they all raised their voices with such vehemence, not one attending to what another said, that, since the building of Babel, there was not such a scene of confusion.

‘ At length the contest grew so high that they were just ready to fall together by the ears, when the constable, who sat all the while fretting his guts to fiddle-strings at this interruption of his speech, which he looked upon as an insult to his authority, put a stop to the whole tumult, by accident. “ Fire and fury ! (exclaimed he, raising his voice as loud as ever he was able) Are you all mad ?”

‘ The word *fire*, which was all they attended to, filled them with affright. They thought the house was on fire, and repeating the cry with equal vehemence, they overturned the table,

spilled



spilled the beer, and tumbling over one another, made the best of their way out.

‘ As soon as they were undeceived, they returned into the room, and having recovered themselves a little by the help of a fresh supply from the alehouse, the constable, composing himself into proper dignity, resumed his speech : “ I say, gentlemen, (said he) that, if we go on in this manner, it is impossible for us to conduct this affair with due decorum. We had better chuse out a set of us who understand these matters, to agree upon what is proper ; and because there will be a great many things wanted beside victuals and drink, that no business should be overlooked, it will be right to have one of every trade chosen, and then there can be no mistakes.”

‘ This motion was universally approved, and accordingly they proceeded directly to make the choice ; but in this they were very near falling into as great confusion as before, every one being ambitious of the honour. At length, however, and with difficulty, it was settled ; and then the selected few withdrew to the next alehouse, to consult undisturbed upon the affair.

‘ When they were seated and had smoked a whiff or two, to settle their heads, the constable, who by his office was one of the number, opened their deliberations. “ Gentlemen, (said he, puffing out a pillar of smoke) I believe I may say, without vanity, that there is no one in this company who understands these matters better than I do : I keep a good house myself, an hot joint every day, and roast and boiled, both, on Sundays ; beside, my wife, it is well known, was bred up in a gentleman’s family, and there learned a proper notion of doing things genteely. It is my opinion, therefore, that you leave the *whole* to me, and I will prevail upon her to give me advice.”

“ With your leave, Mr. constable, (answered a person who sat opposite to him, and heard him out with impatience) tho’ it be your luck to be in office this year, there are others in the parish who keep as good houses as you ; and I believe my dame also has as good an opportunity of knowing these matters as another : I serve two or three gentlemen who keep French cooks, and she never goes to their houses with goods, that she does not learn some new piece of cookery from them ; for she is a well-spoken body, and always asked to sit down among the upper servants ; and then she is so fond of practising what she thus picks up, that I hardly ever know the name of what I eat ; but she tells me they are quite the mode, and so I submit ; though, in truth, I cannot say but I should often prefer a cut of honest Old England ; in my opinion, there is nothing beats a roast sir-loin.”

‘ This

‘ This eloquent speech was followed by one as eloquent from every one present, declaring his own ability for this important affair, and putting in his claim to it. At length, when all saw that not one would give up his pretensions to another, they came to an agreement, that each should draw a bill of fare according to his taste and judgment, out of which they imagined they should certainly be able to make a proper choice.

‘ Accordingly, they all went to work ; and the streams which flowed from every mouth, while they were writing, proved with what candour they set down the things they liked best, and how glad they should be to eat them.

‘ The bills of fare, produced upon this occasion, shewed that the English were not degenerated, in their stomachs at least, from their mighty ancestors. Buttocks upon buttocks, and sirloins without number.—Legs of pork, and saddles of mutton.—Fillets of veal, and flitches of bacon.—Hams by the dozen, and fowls by the groce.—Flocks of geese, and droves of turkies.—In short, the quantities of meat, when the bills were all read over together, turned the stomach of every one present, and made them readily accept the proposal of the man of the house, who undertook to furnish out a magnificent feast, if they would leave the whole to him. This great point being thus happily settled, they settled their stomachs also with a glass of right coniac, and then retired to their respective homes, to give their wives an account of these important transactions.

‘ The fuss which was raised among the females upon this occasion, is not to be described. All their finery was immediately drawn forth, and examined ; and then such consultations, and disputes with one gossip or another ; such a clatter with mantua-makers, and milleners, putting lappets to this, and flounces to that, altering and turning, to set all things in order for making a proper appearance before my lord and my lady, that every house in the whole village was a scene of litter and distraction, from that till the day of the feast ; many a poor tradesman sacrificing more than a year’s profit of his business to his wife’s vanity. Not that the husbands entirely neglected to adorn themselves either ; but as their wives care was chiefly about their tails, theirs was confined to their heads, upon which every one heaped a bundle of grey hairs, as an emblem of his wisdom and experience, more huge than ever grew upon the oldest goat on *Gilead* ; he that peeped out of the largest fleece thinking he cut the most respectable figure.

‘ As for the feast, the alehouse man was not a moment at a loss in providing it. He had formerly been scullion in a gentleman’s kitchen, so that he was not utterly unacquainted him-

self

self with the palty ways of tossing up nice dishes : and now, with the help of an old French woman, who sold *Bef-à-la-mode* in a cellar, a German who made Bologna sausages, and a Jew, who travelled about the country with *gingerbread* and *cheese-cakes*, he made up a sufficient number of *things* with hard names, to satisfy the vanity of the entertainers, and poison all their guests, had they been fools enough to taste them ; banishing the wholesome victuals of the country to the tables of the servants, as coarse and unfashionable ; and giving nothing in the way that God made, or nature required it for nourishment and health.

‘ Nor were the decorations less elegant and grand than the feast. As every trade in the parish had a representative in the set, to whom the management of matters was committed, it may be thought that they had a proper understanding among themselves, and did not neglect any article, however unnecessary and even absurd, which could possibly be foisted in to swell their respective bills.’

ART. VI. *Miscellaneous Pieces relating to the Chinese. In Two Volumes. 12mo. Pr. 5s. Doddsley.*

THIS little collection deserves public encouragement, tho’ chiefly compiled from the *Lettres edifiantes et curieuses* of the missionaries, as the materials are not only judiciously selected from that voluminous work, but rendered more valuable by divers sensible prefatory pieces, written by the editor. The general preface is extremely ingenious and candid, and the dissertation on the language and characters of the Chinese, learned and curious.

The next piece, which is extracted from the French of Father Parrenin, and now first translated into English, cannot fail of giving pleasure to all who are desirous of observing the progress of the human understanding, in a country where nature is the sole guide, and philosophy the result of observation and reflection unassisted by erudition. This treatise, entitled *Rules of Conduct*, would reflect honour in many particulars on the best ethical writer in Europe.

We do not remember ever to have seen the next piece, admitted into this collection, in the English language. It is a tragedy, originally written in the Chinese, translated into French by P. de Premere, and first published by Father Du Halde, called the Orphan of the House of Chao. This piece the ingenious Mr. Hurd has examined by the rules of dramatic poetry, and applauded as to the essentials of that species of composition,



position, which alone is sufficient to recommend it to every reader of taste.

The second volume begins with the re-publication of the *Memoirs of the Christian Church in China*, written by J. Laurence de Mosheim, chancellor of the university of Gottingen, first translated from the German in 1750. This is an extremely sensible, well-written performance; but the English editor might have rendered it much more curious and accurate, by consulting a learned memoir upon the same subject, lately inserted in the works of the Royal Academy of Sciences, in which the author differs in many particulars from Mr. Mosheim.

The description which follows of the emperor of China's gardens and pleasure-houses, gives us a sublime idea of the opulence and magnificence of that vast empire; tho', if we mistake not, we have seen a more particular account of the former, published some years ago, by Mr. Dodsley. The same may be remarked of the solemnities observed on the emperor's mother's entering upon the sixtieth year of her age, which day is always celebrated with great pomp in China. Of this account we shall only quote Father Amyot's description of the present made on this occasion to the emperor, by the Jesuits.

As it was usual in this festival to offer some mark of respect to his imperial majesty, 'the Europeans did not neglect so fair an opportunity to recommend themselves. As such of these as are at court, are received there only in the quality of mathematicians and artists, they were desirous that their present should be answerable to these titles, and yet correspond with the emperor's taste. They made therefore a machine, of which the following is a pretty exact description. A theatre in the shape of a half circle about three feet high, presented in its bosom paintings of a very delicate taste. This theatre had three scenes on each side, containing every one a particular design painted in perspective. In the center was a statue clad in the Chinese fashion, holding in its hands an inscription, in which a most long and fortunate life was wished to the emperor. This was done in three words, *Vouan-nien-boan*. Before each scene were Chinese statues, who held in their left hands, little basons of gilt copper, and in their right, little hammers of the same metal. This theatre, such as I have been describing, was supposed to be built by the water-side. The fore part represented a mere or sea, or rather a bason, from which sprung up a *jet d'eau* which fell back again in the form of a cascade: a plate of looking-glass represented the bason; and threads of glass blown at a lamp by a man very dexterous at that business, were so fine and delicate, and imitated so well a *jet d'eau*, that at a small distance they might have been mistaken for it. Around the  
bason

bason they had marked a dial-plate with European and Chinese characters. A goose and two ducks were made sporting in the middle of the water. The two ducks muddled with their beaks, and the goose marked with hers the present hour. The whole moved by springs, which at the same time formed the movements of the clock, that was in the machine. A loadstone, which was likewise concealed, and which moved round the dial-plate, drew after it the goose, the greatest part of which was of iron. When the hour was upon the point of striking, the statue which held the inscription in its hand, came forth from an apartment in the center of the theatre, and with a profound reverence shewed the legend; afterwards the six other statues played a musical air, by striking, every one upon his bason, the note which had been assigned him, as often and in such a time, as the music required. This ended, the figure that bore the inscription returned back with great gravity, to wait for the ensuing hour. This machine pleased the emperor so much, that he was desirous to testify his gratitude to the Europeans for it. In return he made them a present, which was at least an equivalent for the expence they had been at in its construction. The honour which he thereby did us is much more valuable than the greatest riches. He caused it to be placed in one of those apartments of the palace which he frequents the ofteneft: and it is there preserved with great care to this day.'

Upon the whole, this is an entertaining and useful accession to literature, which we are glad to recommend at this juncture, when learning gasps under the load of its own weight, and diminishes in value in proportion to its increase in bulk.

ART. VII. *Elegies*. By William Mason, M. A. 4to. Pr. 1s. Dodfley.

THE RE is a certain limited height beyond which the middling genius can never rise, and from which it gradually and insensibly declines. The *ne plus ultra* of Mr. Mason's abilities was his *Elfrida*, which, considered as a *descriptive*, not as a *dramatic* poem, had certainly a great share of merit. As it was written at an early period of life, the public formed from the perusal of it the most sanguine expectations, which, however, were by no means answered by the productions succeeding it. Mr. Mason's muse, to say the truth, put forth a most promising bloom; but, like the double-blossom'd peach, has borne no fruit ever since.

The *Elegies* before us have very little to recommend them besides a cold correctness of expression, and a dull morality of sentiment,

sentiment, such as point out rather the chaste writer, and the good and pious man, than the warm, animated, and enthusiastic poet. The first *elegy* is addressed to a *young nobleman leaving the university*, and contains some sober advice with regard to his behaviour in public life; wherein the author takes occasion to find fault with Pope (no doubt very deservedly) for idolizing lord Bolingbroke. 'Ask, him (says he)

' if he ne'er bemoans that hapless hour  
 When St. John's name illumin'd glory's page?  
 Ask, if the wretch, who dar'd his mem'ry stain,  
 Ask, if his country's, his religion's foe,  
 Deserv'd the meed that Marlbro' fail'd to gain,  
 The deathless meed, he only could bestow ?'

He then observes, concerning Dryden,

' How adulation drops her courtly dew,  
 On titled rhymers, and inglorious kings.'

From this reflection on the practice of other poets, our author naturally slides into the commendation of his own:

' Not to disgust with false or venal praise,  
 Was Parnell's modest fame, and may be *mine*.'

He then tells his *noble friend* what he *ought*, and what he *ought not* to do, in the following lines, the two last of which we must acknowledge we do not perfectly understand:

' Be still thyself, that open path of truth,  
 Which led thee here, let manhood firm pursue;  
 Retain the sweet simplicity of youth,  
 And all thy virtue dictates, dare to do.  
 Still scorn, with conscious pride, the mask of art;  
 On vices front let fearful caution lour,  
 And teach the diffident, discreeter part  
 Of knaves that plot, and fools that fawn for power.'

*Elegy the second* was written, we are told, at the head of it, *in the garden of a friend*, who, as our author informs us, had married and retired into the country, which may possibly be the case of a great many good friends who have nothing else to do.

' Hither, in manhood's prime, he wisely fled  
 From all that folly, all that pride approves;  
 To this soft scene a tender partner led;  
 This laurel shade was witness to their loves.

" Begone,"



" Begone," he cry'd, " Ambition's air-drawn plan ;  
Hence with perplexing pomp, unwieldy wealth :  
Let me not seem, but be the happy man,  
Possess'd of love, of competence, and health."

He then proceeds to describe the place of his friend's retreat, talks about *Sylvan wonders*, *Vertumnus* and *Pomona*, budding brooks (which by the bye is a vile phrase) cool caves, and whispering vales, and ends with an invocation to the *genius of the wood*, with which, as there is nothing very excellent in it, we shall not trouble our readers.

*Elegy* the third and last, is on the death of a lady, which, as the poet very properly observes, demands the tribute of a serious song.

Most of those who read the following lines, will guess who this lady was, and be able to decypher the author's three stars.

Say (says he, addressing himself to the young and vain)

' ——— than \* \* \* 's propitious star,  
What brighter planet on your births arose ;  
Or gave of Fortune's gifts an ampler share,  
In life to lavish, or by death to lose !'  
Think of her fate ! revere the heav'nly hand  
That led her hence, though soon, by steps so slow ;  
Long at her couch Death took his patient stand,  
And menac'd oft, and oft withheld the blow :  
To give Reflection time, with lenient art,  
Each fond delusion from her soul to steal ;  
Teach her from Folly peaceably to part,  
And wean her from a world she lov'd so well.  
Say, are ye sure his Mercy shall extend  
To you so long a span ? Alas, ye sigh :  
Make then, while yet ye may, your God your friend,  
And learn with equal ease to sleep or die !'

The last four lines contain, to be sure, good advice, and such as might come with a very good grace from our author's pulpit : but there is not much imagination or poetry in them, any more than in the following pious exhortation :

' Know, ye were form'd to range yon azure field,  
In yon æthereal founts of bliss to lave ;  
Force then, secure in Faith's protecting shield,  
The sting from Death, the vict'ry from the Grave.  
Is this the bigot's rant ? Away ye vain,  
Your hopes, your fears in doubt, in dulness sleep :  
Go sooth your souls in sickness, grief, or pain,  
With the sad solace of eternal sleep.'

The poem concludes with this religious sentiment :

— know, vain sceptics, know, th' Almighty mind,  
Who breath'd on man a portion of his fire,  
Bad his free soul, by earth nor time confin'd,  
To heav'n, to immortality aspire.  
Nor shall the pile of hope, his mercy rear'd,  
By vain philosophy be e'er destroy'd :  
Eternity, by all or wish'd or fear'd,  
Shall be by all or suffer'd or enjoy'd.'

By the short extracts which we have given of this little performance, our readers will easily perceive, that the three *elegies* now published will not throw any additional lustre on the reputation of the author of *Elfrida*.

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ART. VIII. *Observations on the Divine Mission and Administration of Moses. Upon the Plan of a Pamphlet, intituled, Observations on the Conversion and Apostleship of St. Paul. By Thomas Knowles, M. A. Rector of Ickworth, in Suffolk, and Chaplain to the Right Honourable Lady Hervey. 8vo. Pr. 1s. 6d. Doddsley.*

THE great and deserved honours and rewards, which Dr. Warborton received on account of his *Divine Legation*, &c. was most probably the ground-work and foundation of the little work now before us. Whether Mr. Knowles will be favoured with the same approbation, and dignified with the same ecclesiastical preferment, is a matter, we believe, hitherto undetermined: certain however it is, that the merit of Mr. Knowles's performance is considerably lessened by his adoption of a plan from another writer, as he frankly confesses in his title page, that the whole method of argumentation is entirely borrowed from the learned author of the justly-admired *Observations on the Conversion and Apostleship of St. Paul*; a book universally known, and universally applauded. Every sentence of which our writer has made use of to demonstrate the truth and divine authority of the Jewish religion, from the similar evidence we have of the mission and administration of Moses; which our author contends is a point of the utmost consequence, inasmuch as any proof which can be brought in favour of the Jewish law-giver's pretension to a divine inspiration, must be available to convince unbelievers, that Jesus Christ also, of whom he wrote, and for whose reception, in due time, he prepared the way, was indeed what he declared himself to be, the Messiah of the Jews.

Upon this plan our author applies, throughout this performance, the same reasoning, and as often as he can the same words, by which lord Lyttleton defended the validity of St. Paul's apostleship; and endeavours to shew, from the circumstances of the commission granted to Moses, that his legation was equally miraculous, his relation of facts equally authentic, and consequently the religion which he founded, equally divine.

When any man, be he metaphysician, philosopher, or divine, hath once framed his hypothesis, when he has got his rule and compass ready, and all his instruments in order, it is no difficult matter, by a little bending, wresting, and torturing, to demonstrate any conceivable point whatsoever, as Burnet, Whiston, Berkeley, and several others have incontestably prov'd, and in like manner Mr. Knowles, by the assistance of lord Lyttleton's plans, has proved the divine administration of Moses.

‘Moses (as well as St. Paul) was either an artful cunning impostor, who could contrive such a plausible story, which he knew to be intirely false, with an intent to deceive others; or, he was a crack-brained enthusiast, who was easily wrought upon, by the force of a warm imagination, to deceive himself: or, he was an ignorant, weak brother, who might be imposed upon by the artifice of any well-laid plot: or, the miraculous powers, which attended his mission, did really happen, as he has related the whole; and consequently, his legation is divine, and the religion, he promulged, was from God.’

Mr. Knowles then, in imitation of his exemplar, sets about to prove the impossibility of all these suggestions, except the last, by appealing to the facts recorded of Moses, and descanting on his conduct and behaviour. It would take up more time and paper, than either the writers or readers of the Critical Review can spare, to run through, or analize, the whole series of arguments, adopted by this author in support of his opinion: it may be sufficient therefore in this place, to exhibit a short specimen of our author's stile and manner, which we shall extract from that part of the work which seemed to us of the greatest consequence with regard to the principal point proposed.

‘If it be evident (says Mr. Knowles) to every impartial enquirer, who examines the invalidity of the means, or the want of sufficient motives, which might engage Moses in his ministry, that he could not be an impostor, who said what he knew to be false with an intent to deceive, “let us next consider (that we may pursue the proposition we set out with through all its parts) whether he was an enthusiast, who by the force of an over-heated imagination imposed upon himself.” It must be



confessed, that when enthusiasm begins to gain strength, it will influence the minds and actions of men more powerfully, than either cool reason or divine revelation; and perhaps, than both together: but yet, there must be found a proper disposition of mind, as a receptacle for those sudden impulses, which pass for illumination without search, or certainty without proof.

“Now the principal ingredients, of which enthusiasm is generally composed, are these: great heat of temper; melancholy; ignorance; credulity: and vanity, or self conceit.” Some may fancy, that a great warmth of temper discovered itself early in Moses, by his killing the Egyptian, without the least provocation, and afterwards by his breaking the two tables of stone in a passion, because Aaron had timorously complied with a strange request of the people, in setting up the golden calf. But if we examine the principles, from which both these seemingly hasty actions proceeded, we shall find them perfectly consistent with the general character, given of him, that “he was the meekest man upon earth.”—In the first instance, he protected innocence from a violent death; and in the latter, he endeavoured to preserve the glory of the *true* God inviolate, by shewing his indignation against their revolt to the *false*. In both, if we will believe the Jewish doctors, he was actuated by a divine impulse, which checked an unpardonable cruelty towards one of his brethren, and an impious insult upon the authority of his God. But notwithstanding it is said, that “his anger waxed hot,” upon this occasion; yet was it so remarkably tempered with his usual meekness, as immediately before and after the expression of his anger, to intercede with the Almighty for compassion and forgiveness to his offending brethren.

“Let us then see if any one of those other qualities, disposing the mind to enthusiasm, and being characteristical of it,” were to be found in Moses. Melancholy, mixed with a false devotion, is of all dispositions of body or mind the most prone to enthusiasm: but to this Moses does not appear to be the least inclined. “We do not read of any gloomy penances, or extravagant mortifications” inflicted upon himself for the sin of murder in his younger days: he knew that he could justify the act to God and his conscience, and with that degree of holiness he was prudently satisfied. He did not rush into the king of Egypt’s presence only that he might boast of being undeservedly persecuted by him: he neither ran into danger, nor avoided it, purely to make a merit of either, but as it was most consistent with the duty of his office, or most conducive to the honour of his God. He prayed indeed to be “blotted out of the book, which God had written,” if he could not otherwise forgive the sin of the people, in paying adoration to the golden calf: but in this

he acted only like a good governor, who is zealously affected for the welfare of his people. It is not, as some conceive, a wish of damnation to himself, that they might be saved: but touched with a feeling of their calamitous state, if God should either abandon or destroy them, he hopes to appease the justice, and engage the mercy of God, by this affectionate alternative, as a learned father explains the petition, "either be thou pleased to slay me and them together, or to spare them and me together." (*Paul in Epist.* 21) This is not the enthusiastic rant of fool-hardiness or despair: it is rather a pious reliance on God's mercy to the guilty, and a religious confidence on God's justice to the innocent.

"As to ignorance, which is another ground of enthusiasm, Moses was so far from it, that he appears to have been master of all the learning of the Egyptians, who made greater advancements in literature, than any other nation, in that early age of the world: for thither the sages of every other nation repaired for instruction and improvement: and to shew how high the reputation was, above all others, we need no better argument, than that a sacred historian, in after ages, could magnify his idea of the knowledge of Solomon in more exalted terms, than by observing, that he even "excelled all the wisdom of Egypt." (*1 Kings* iv. 30.)

"Nor was Moses more subject to credulity, than he was misled by ignorance. His fault rather lay on the other side, in an unreasonable diffidence of the validity of his credentials at the first, and some peevish remonstrances to God, when Pharaoh would not yield to the evidence of their validity afterwards. At the vision of the burning bush, the very sight of which, one would have thought, might have been sufficient to guard him against all the possibility of a wavering faith, he nevertheless demurs to the divine proposal, and makes many frivolous excuses, if not a flat denial to his accepting of it. He saw his rod turned into a serpent, and that serpent become a rod again: He saw his hand covered with leprosy, and instantly restored to its former cleanness; nay moreover, he had the promise of a standing power from him, who wrote all these miracles to confirm it, of converting water into blood, whenever there should be occasion to exercise it; and yet, could he not be prevailed upon immediately to undertake the business, 'till God was, in a manner, forced to obtrude it upon him. This surely was slowness of belief in the extreme degree. An enemy might suggest that it discovers even an obstinate prejudice against these demonstrations of supernatural assistance, attending his ministry, which nothing but the irresistible evidence of his own

senses could have overcome. He would not have been justly chargeable with too easy, or implicit a faith, if he had rested it upon the first voice from the bush, confirmed as it was by such a miraculous appearance: it has however effectually cut off a charge of a different nature; for it shews, that his mind was not disposed to too credulous a reception of a 'miracle, worked in proof of any new commission from Heaven; so, if it be considered in all its circumstances, it clears him, in the last place from the imputation.'

'Of vanity or self-conceit, another and a principal characteristic of an enthusiastic turn. An over-weening imagination will be apt to raise a man above reason: he will see, or think that he sees the divine light infused into his understanding. He will be forwardly obedient to the impulses, which he receives only from himself; and because they come from thence, he will conclude, they cannot be mistaken for fictions, since they need no other proof, for they can give no better, than their own internal evidence. This raises him into an opinion of greater familiarity with God, than is allowed to others: he flatters himself with the persuasion of an immediate intercourse with the Deity; and thence forwards, he substitutes, in the room of reason and revelation, the ungrounded reveries of his own brain for the most substantial foundation both of faith and practice.

'This is the state of all modern Enthusiasm: but that Moses was perfectly free from all these extravagancies of imagination is incontestably plain from his own account of his behaviour in the present occurrence: wherein he conceals many things, (if we will believe Josephus, the most faithful of all the Jewish historians,) of which an impostor would have vainly boasted; and discovers others, which a man of art and design would have carefully concealed. What vain-glorious man, upon hearing a voice from an heavenly messenger, ordering him to go upon a divine embassy, would have declined the service, upon the score of his mean estate, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Would he not have presumed, that others must be convinced of his superior authority, as well as himself; and that what had puffed him up with vanity, would strike others with awe, rather than have remonstrated further, "Behold they will not believe me, nor hearken unto my voice." But the proof of his modesty rises higher still: for even after the repeated signs and promises, which were made to him, that if the people in Egypt did not believe one sign, they would hearken to the voice of another, in the humility of his heart, he excuses himself, as unfit to be employed



ployed upon so important an errand: "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." And when this objection likewise is removed by the gracious assurance of his being continually assisted with power from on high, Moses persists in the same modest strain of diffidence and backwardness. "Send, I pray thee, by the hand of him, whom thou wilt send:" i. e. as Commentators of note have explained it, "Send a more proper person, one fitter for this employment than I am."

"Is this the language of enthusiasm? Does not the Enthusiast greedily catch at the first symptoms of divine illumination? Does he not expect, that others should swallow every trifling chimera for absolute certainty, as readily as he has done himself? Will he discover any distrust of the validity of his credentials? It would be difficult to persuade an enthusiast, that others would not look upon the evidence of his mission to be irresistible, as it was to persuade Moses, that they would at last yield to the strength of his. So opposite are the two characters to each other, that we may as well suppose Moses to be a professed Infidel, as a self-conceited enthusiast."

"The power of imagination in enthusiastical minds is no doubt very strong:" but it is always excited by some present reveries in the fancy, which set it on work; at least, it can never act against the present impressions of sense, or the immediate force of our natural passions. Now Moses, at the time of this vision, was in a foreign country, where he had secretly taken refuge from the laws of justice against murder; had luckily formed an alliance with Jethro's family; and was now contentedly dwelling in his house, together with his wife and two children; and for his daily employment, keeping the sheep of his father-in-law. In such a situation as this, had he imagined, that he saw a vision from heaven, commending his flight from Egypt, and charging him never to return thither again, it might be accounted for by the natural power of enthusiasm, for this would concur with the fear of punishment, already imprinted upon his mind: but that he should imagine himself called by an heavenly vision to run headlong, as it might seem into the hands of justice; and in a manner, that would most highly provoke the executioners of it; that he should, on a sudden, imagine himself called by the same heavenly vision, to leave a comfortable abode, where he enjoyed all the satisfaction, which quiet, friendship, and plenty could give him: this was doing violence as much to natural reason and affection, as much as the other was running counter to natural passion and instinct. And both parts of the scheme are so far from

being the probable result of enthusiasm, working upon a distempered brain, that just the contrary effects must have been naturally produced by that cause. As it was undertaken, divine interposition apart, it was against probability, against sense, against passion, and against reason.'

After going in this manner through almost every argument made use of by lord Lyttleton, in defence of St. Paul, and applying them to Moses, our author concludes his pamphlet by a detail of the objections generally raised against Moses by the sceptics and infidels; to which he subjoins the usual answers given by Maimonides, bishop Sherlock, Dr. Lightfoot, and others: but as these things are already universally known to all those who have ever applied themselves, even superficially, to the study of the scriptures, we cannot see any great advantage that will result to the cause of Moses, or of Christianity, from the labours of Mr. Knowles.

ART. IX. *The Blossoms of Helicon*. By W. Woty. 12mo. Pr. 3s. Flexney.

**T**HIS gentleman first presented the public with the Shrubs of Parnassus: now he produces a nosegay of flowers; and, we hope, his next offering will be a basket of fruit.

Some of these blossoms had already scented the daily and periodical papers of this metropolis, which often require to be laid in lavender.

Mr. Woty is not without a considerable share of poetical merit; but he is apt to be careless; and some of his subjects are but indifferently chosen. The *Pediculariad*, for example, is a theme from which every reader of delicacy must turn his eyes with aversion; and we heartily wish he had let Chevy-Chace alone; it has no occasion to be modernized. And now we are talking of this poem, it were to be wished that some industrious antiquarian would make enquiry after the original ballad, to which Sir Philip Sidney alludes, when he says it roused him always like the sound of a trumpet, though sung in antiquated phrase, &c. It is impossible he should have meant the present ballad of Chevy-Chace, the language of which is more modern than that which Sir Philip himself used. There is (if we mistake not) in Philips's Translation of Don Quixote, a couplet of the old ballad, that runs thus:

“ With that he chose an arrow keene,  
And feather'd it so fetuously”——

But,

But, to return to the collection now before us, we shall insert, for the reader's entertainment, the poem intitled, *the Chimney-Corner*, which we think contains a great deal of poetry and nature.

‘ What! tho’ the muse with her æthereal wand  
Ne’er touch’d me into fame, or lightly touch’d.  
Tho’ unpropitious to my frequent pray’r  
She never wove a lasting wreath for me,  
Yet have I caught some scatter’d leaves of bay  
That fell unguarded from her open lap,  
And round my brow presumptuously entwin’d  
The precious remnants, blooming but to fade,  
Contented, tho’ they wither’d on my brow.  
Your splendid portals, with festoons of flow’rs  
Purled by Fancy, will ye not unlock,  
Ye sisters amiable! and give one glimpse  
Of your enchanting Paradise—Ah no!——  
For faithful Genius keeps the sacred key.  
Then, Nature! thou, thy rude rough pencil lend,  
Truth-fashion’d—bear me to some rural cott  
Far from the bust’ling tumult of the town,  
And seat me in the *Chimney-Corner*——snug,  
Where crackles bavin-wood, or kindly beech  
It’s gen’rous heat bestows, or quadrate turf  
Burns dimly to the eye. Here pleas’d I sit  
Contemplative, and laugh at elbow-chair  
Of costly damask, edg’d with gilded nail.  
Ah! what delights the carpet-cover’d floor  
Magnificent! Or *that* from Persia’s realm  
Imported o’er; or *that* of humbler woof  
In looms Wiltonian!——What! the marble hearth  
Diversify’d with many a mimic cloud,  
Or ostentatious of its azure veins,  
And shelf adorn’d with strange unmeaning forms,  
If pure content be wanting. This alone  
Silvers the pewter spoon, and by the aid  
Of that great alchemist, we Fancy call,  
Transmutes the basest metal into gold.  
Content!——Oh pleasing sound! thy very name  
My pulse invigorates. In quicker waves  
Bounds thro’ my veins the crimson tide of life,  
And brighter looks the fluid of each eye.  
Whate’er of happiness, Idea forms,  
Beams o’er my soul its influence benign.  
Tutor’d by thee Grief thinks her burthen light,  
Great Reconciler of Events, that seem

Improbable ;



Improbable; for thro' thy mirror seen  
 Shade turns to Substance, Poverty to Wealth.  
 Queen of the placid Brow, and Eye serene!  
 On whom the gloomy, rain-impregnate cloud  
 No terror sheds, whose firm-embosom'd heart  
 The tempest-croaking raven cannot shake,  
 Come, with thy sister Patience——hither come,  
 And lead me to thy cott, where Temperance,  
 Thy handmaid, holds the decent cup of health.

• *Here to the Cricket's intermitting song*  
 I listen pleas'd: nor less Grimalkin's purr  
 Delights me, with the noise of chatt'ring Jay  
 In osier basket perch'd, beyond the reach  
 Of little Puppy yelping underneath;  
 Dame Partlett, too, attended by her brood,  
 Cackling her glee, the kitchen concert fills.

• *Here, free from jargon, and the technic terms*  
 Of Knowledge superficial, I regale  
 My nose with Trinidado, valu'd erst  
 By braggart Bobadil. As oft the cloud  
 Voluminous I raise, reflect I must  
 On thee, Oh Garrick! when in Druggers form  
 Thy droll address excites the comic laugh.  
 Thanks to thee, Son of Nature! much of Mirth,  
 And much of intellect I owe to thee.

• Warm clad in humble vest, the farce of dress  
 I reckon not, heedless of the veering vane  
 Of fashion. Leave I that to playhouse spark,  
 Who loves to shine the comet of the night,  
 Proud in balcony, foremost in the train  
 Of fops, who buz their nonsense by the hour.  
*Here*, in my caxon, that disdains a curl,  
 The ceremonious *tye* of Barrister  
 Loquacious, boasting its redundant locks,  
 I laugh to scorn. Externals I despise,  
 Tho' *character* much-fam'd for aspect sage,  
 Nor less renown'd for vacancy of thought,  
 Should strongly plead for privilege of form.  
 Formality——what's that? a public cheat  
 On common sense—that struggles hard to make  
 Her spurious Guinea pass for sterling gold,  
 Who, bankrupt-like, rears high her haughty head  
 Bluff'ring superb, to catch the vulgar eye,  
 And to elude Suspicion's eagle watch.

But half the world are prostitutes to form,  
And gravity of brow. Hence swarms each street  
With Æsculapian wigs. The beardless youth  
Hight Pharmacopolist, e'er yet he knows  
The painted gallipot's contracted terms,  
His master emulates, and tucks his locks  
Beneath a load of scientific hair.

Thus tonsor arm'd, and dangling clouded cane,  
With solemn step, and forehead wondrous wise,  
Stalks forth the great phænomenon abroad,  
Looking august importance. Hence the fee  
Of Counsellor enlarges. 'Tis the sun  
That sheds a lustre round each dunghill thought,  
And to the barren boy from guardian's chain  
Enfranchis'd, gives a Lyttletonian grace.  
Without it, what were medicinal skill,  
Or what the deep *farrago* of the law !  
Who would commit his fever-burning pulse  
To bag-wig doctor ? Or who state his case  
To chamber-council, if he wore his hair ?

• Mean time, with dumplin hard and bacon firm,  
The oblong culinary board is spread.  
Ceres is there in shape of lusty loaf  
Adult, adorn'd with many a mark oblique,  
Device of housewife ; and the good old knight,  
So universally caress'd is there,  
Hight Sir John Barleycorn. In nappy ale  
Nut-brown he stands, inviting to the taste.  
The clock strikes three. In pour the rustic rout,  
And at the sight of stranger doff their hats  
With complaisance uncouth. A native blush  
Pictures each honest weather-beaten face,  
That rivets my regard. At length appears  
With implement of labour in his hand,  
The farmer boon, and on his open brow  
Sits Hospitality array'd in smiles,  
While Health presents him with her freshest rose.  
Fat *Plenty* round his swelling waist robust  
Her belt has buckled, and athwart his shoe  
*Frugality* has ty'd her leathern thong.  
Jocund he comes. Behind, his watchful dog  
Close cringes at his heels, an emblem strict  
Of rare fidelity. Blush, mortals, blush !  
And learn one grateful lesson from a brute ;  
He comes. His dame surveys him with a smile,  
Firm token of his welcome. Round her neck

His brawny arms he throws, and greets her well.  
 Then lolls in cushion'd chair. Nor long he sits  
 Before he spies his friend, whom clouds of smoke  
 Pipe-issuing, at first from view conceal'd.  
*Me* narrowly he kens from head to foot,  
 Then recollects the features he had lost  
 Of *quondam* school-fellow. What raptures then  
 Enſue! The hearty manual ſhake, the hug  
 Cloſe-gripping, and the tear affectionate  
 Dewing his manly cheek. Sensation ſoft!  
 Real and tender, worthy Friendſhip's name.  
 Now ſcenes of former proſpects ruſh to view,  
 Heart-pleaſing. Fond enquiries then ſucceed  
 Of brother play-mates in the days of ſchool:  
 And while we talk of ſeparated friends,  
 Some dead, and ſome to foreign climes remov'd  
 Beyond Hope's teleſcope, deſcends again  
 The tear humane, and mutual is our grief,  
 For mutual was our love. "But come, quoth he,  
 Cheer up, nor let thy courage be caſt down,  
 Thus runs the good old ſong. See there, my friend,  
 The table ſpread, and on't a ſav'ry hock,  
 Remnant of ſtitch well-dry'd. Fall to, quoth he,  
 And eat thy fill—right welcome as myſelf."  
 So ſaying, from his leather ſheath he draws  
 His knife, but newly ground, and inſtant cuts  
 A ſliver longitudinal, enough  
 To ſtartle invalid. To ſee him bolt  
 The thick, firm ſlices down with reliſh due,  
 And gulp the fatt'ning bev'rage, rouses up  
 My ling'ring appetite. The jovial train  
 Entrencher'd round, he views with eyes of joy,  
 And univerſal merriment preſides.

• Here, Luxury, thou nymph of ſqueamiſh taſte!  
 Be preſent—from thy ſhaking, nerveleſs hand  
 Drop thy provocatives, and learn how much  
 Of luſty Health, on Exerciſe depends.

• The dinner o'er, each to his ſtation hies  
 Light-hearted. While before the chimney ſide  
 Straddles my honeſt friend in eaſy chair;  
 I creep to fav'rite corner. There my pipe  
 Pleas'd I reſume, and on my finger nail  
 Knock out the remnant aſhes. Streight my hoſt  
 Preſents his pouch, ſtuff'd hard with Indian weed,  
 Fragrant as noſegay in the month of June.

Enters



Enters the housewife with a jug replete  
Of home-brew'd, produce of the last year's crop.  
We drink—then gaily fill our clay-form'd tubes,  
And drink twice more before we light. So prompts  
Convivial maxim. Whoso breaks this rule  
Subverts the chart of Bacchanalian mirth.  
To fragrant leaf we then the coal apply,  
And give it scope to burn. Ascend the fumes  
In aromatic wreath, high over head  
Forming a clouded canopy. There tranc'd  
We sit, nor envy aught beneath the moon.

' Ye sons of Care! on pinnacle of state  
High elevated, hither turn your eyes,  
Look down, and pity if ye can. Avaunt  
Your garter'd honours, and your titled names!  
If for these toys the unpolluted heart  
Must barter its integrity. Farewel!  
(When all the sparks of honesty are quench'd)  
Content of mind, that life of life below,  
And faithful *Index* to the life to come...  
Farewel all mirth! the retrospective thought  
That on the roll of Mem'ry sees no ill  
In *Capitals* recorded, Oh, farewel!  
What can compensate for the loss of peace!  
What lenient balm the torment can assuage  
Of troubled Conscience! or what opiate lull  
To placid slumber, when Reflection keen  
Her bitter, counteracting potion holds!  
Ever, dear Honesty! be thou my guide,  
And I shall walk unerring. Guardian Peace  
Shall smooth my pillow then, and pleasing dreams,  
Unknown to wicked wealth, compose my mind.

' But see! the daughter of my happy friend,  
The darling of his genuine love, advance,  
The child of Innocence, and by her side  
A lamb, associate meet, whose head she pats  
In fondling attitude. The nursing meek  
Licks in return her soft good-natur'd hand.  
More pleasing far this scene of rural life  
Than all the strokes the painter's pencil gives;  
'Tis nature in its purity, and needs  
No artful light or shade to trick it off.  
Quick to her father's loving knees she clings,  
And prattles amiable. The kiss sincere  
Of mutual love is interchang'd. Excess

Of tend'rest rapture fills the mother's eye.  
 Throughout the scenes of Nature, is there one  
 Like this, that dawns such gladness on the soul,  
 And bliss beyond conception, but of those  
 Who taste connubial joys? How sweeter far  
 The face of Cupid looks, when he vouchsafes  
 To sit with Hymen in the bow'r of Love,  
 Than when he roams at large! Ye libertines!  
 Who in the fever of high spirits stray  
 Thro' Pleasure's paths delusive, where the thorn  
 Lurks in the foldings of the rose, Oh, say,  
 What are your transports when compar'd to these?  
 Painful similitude! For once confess  
 Your conduct wrong. Confess it, and reform.

' Think not, ye few select! of letter'd fame,  
 Deep-vers'd in classic lore, that Ignorance  
 Reigns here: for on the decent cleanly shelf,  
 Displays *Religion* her immortal page  
 From family to family transmitted down;  
 And many a curious volume here is found  
 Didactically penn'd, nor is there lack  
 Of books amusive, such as prompt the cheek  
 To wear the dimple of a harmless smile.  
 Such is my comfort, such my honest joy,  
 In rural *Chimney-Corner*. Nor, ye Great!  
 On whom kind Fortune sheds her welcome smile,  
 My taste despise. For if at me ye laugh  
 Yourselves ye satyrize. Like me ye love  
 The country's healthy fare. Like me ye prize  
 The *Chimney-Corner*, and at vacant hour  
 Eager as fish at fly, ye gladly seize  
 Fair opportunity. Behind your chaise  
 The full portmanteau stands, and down ye whirl  
 Uneasy, till ye reach your little vill,  
 The solace of your souls; where Silence leads  
 To moralizing Thought, and calm Content  
 Denies old Care his entrance at the door.  
 Away the Dæmon steers his weary flight  
 On cumbrous wings, to atmosphere more dense,  
 And seeks his native mansion of the Town.'

ART. X. *A Description of Millenium-Hall, and the Country adjacent : Together with the Characters of the Inhabitants, and such Historical Anecdotes and Reflections, as may excite in the Reader proper Sentiments of Humanity, and lead the Mind to the Love of Virtue. By a Gentleman on his Travels. 12mo. Pr. 2s. 6d. Newbery.*

WE must confess we never rose less edified from the perusal of any production of genius, than from the entertainment offered under the strange title of Millenium Hall. Morality, conveyed in fiction, requires all the powers of imagination to render it palatable. If we sit down to a formal system of ethics, we know what we are to expect, and are not disappointed, because the passions are not gratified, if the understanding be improved ; but when we enter upon a novel, the moral is only a secondary object ; pleasure and amusement are principally sought, without which we regard it as the most insipid of all mental refectons. A writer of romance, to answer the purpose of this species of writing, ought eminently to possess the faculty of pleasing, by an exertion of the powers of imagination ; a fruitful invention, and profound knowledge of the human heart ; an ingredient which unkind nature has neglected to intermix in the composition of our author. His characters are monsters of excellence ; his scene absurdly unnatural ; his narrative perfectly cold and tasteless ; his precepts trite ; and his very title unmeaningly and ridiculously pedantic. In the preface we are disgusted with his affectation of shining in a sphere for which he was never designed ; yet are we satisfied, from divers ingenious well-expressed sentiments, of his ability to figure as a writer in a different capacity. In vain doth the costive brain strain for incidents and happy situations : he who might entertain and instruct in a lecture on taste or manners, will certainly fail in relating a story, unless he is born with the pleasing gift.

The subject chosen by our author is as follows :—Two gentlemen travelling, were forced by bad weather to take shelter in Millenium-Hall, which they found occupied by a society of ladies, who united their fortunes and endeavours to relieve distress, promote virtue, and establish around them a little Eutopian community of happy individuals. One of the ladies proved to be an old acquaintance of one of our travellers, who, astonished at the scene he beheld, requests her to gratify his curiosity ; with which she complies, by explaining the nature of the institution, and relating the adventures of each of the principals. It is impossible to gratify the reader with a specimen ;



men; and justice to the writer obliges us to decline it, as we cannot help thinking more favourably of his talents, than from this production they may seem to deserve.

ART. XI. *An Hebrew and English Lexicon without Points. In which the Hebrew and Chaldee Words of the Old Testament are explained in their leading and derived Senses. The derivative Words are ranged under their respective Primatives; and the Meanings assigned to each authorised by References to Passages of Scripture. To this Work is prefixed, a Methodical Hebrew Grammar without Points, adapted to the Use of Learners, and of those who have not the Benefit of a Master: Also the Hebrew Grammar at one View. By John Parkhurst, M. A. late Fellow of Clare-Hall, Cambridge. 4to. Pr. 16s. in Boards. Faden.*

EVERY attempt to facilitate that most important of all enquiries, the study of the holy scriptures, undoubtedly merits the acknowledgments of mankind in general; for it is from these sacred charters only that we acquire the knowledge of God, the world, and ourselves. It is the mistaken opinion of many who are unacquainted with philological studies, that the only qualification requisite to prosecute them, is a slavish and patient industry, whereas they require the greatest strength of judgment, activity of genius, and depth of learning. And the principal reason, probably, why the holy scriptures of the Old Testament have not so frequently been studied in their original language as they ought, is the difficulties thrown in the way by injudicious grammarians and lexicographers, who have obscured the sacred dialect by rabbinical points and a confused assortment of radical and derived words. Mr. Parkhurst observes in his preface, "That every Hebrew root has but one leading idea or meaning, taken from nature by our senses or feelings which runs through all the branches and deflections of it, however numerous and diversified, and by consequence that the Hebrew language is the most simple and determinate, the most easy and natural, of any that was ever spoken in the world. To give the primary idea, sense, or meaning, of each root, is one of the points principally laboured at, in the following Lexicon: yet I would by no means arrogantly insinuate, that it is here entirely compleated; and should rejoice to see such an attempt brought nearer to perfection by some abler hand: I say *nearer* to perfection, for to expect from any one man an Hebrew Lexicon absolutely perfect, is to expect from him nothing less than a perfect knowledge of  
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the whole system of nature and of grace, (to say nothing of the numerous works of human art) and a clearness of expression, capable of conveying his own notions to others. But alas! that *in many things we offend all*, is as true of the writings, as of the lives of men. It is highly presumptuous in any one to pretend exemption from the general taint of infirmity and error; yet I cannot but hope, that the more capable any one is of estimating the *extent* and *difficulty* of the present undertaking, the more inclined he will be to pass a favourable censure on such mistakes and oversights, as may have escaped the author in the execution of it."

As a pert assurance is generally a sure mark of ignorance, so on the contrary, a modest diffidence bespeaks a man of genius and learning; and from Mr. Parkhurst's preface we entertained that high opinion of his work, which was confirmed by a nearer inspection.

Our author has, upon all proper occasions, illustrated the sacred writings with both Jewish and Heathen antiquities, which will be of great service to the young student, for whose use this work was principally designed. He has also, greatly added to the merit of his work, by many ingenious etymological conjectures, and by parallel passages from the Greek and Roman classics, which will render the study of the Hebrew language much more agreeable, than what it has generally been esteemed. He has prefixed a compendious methodical Grammar, and the whole is in our opinion a very useful performance; and we hope it will meet with that reception from the public, which the labour and ingenuity of the author undoubtedly merit.

ART. XII. *Fifteen Sermons by the late Rev. Tobias Coyte, B. D: Rector of Stratford, in Suffolk. Published for the Benefit of his Widow. In Two Volumes. 8vo. Pr. 5s. Brotherton.*

AS it is a point on all hands agreed, that an established form of religion is absolutely requisite for the support and preservation of society, it seems matter of surprize that in our most excellent constitution, so unequal a provision should be made for that necessary branch of the community, the Clergy. During the ages of ignorance and superstition, when the priests were the principal managers of both civil and ecclesiastical affairs, they took care to make ample provision for their brethren, and undoubtedly grasped too large a share of the possessions of the community. But it is to be feared, that those who undertook to redress the grievance fell

into the opposite extreme, and reduced them greatly below that degree they ought to hold in the scale of society; for there are, we believe, at present some thousands of clergy, whose pay is inferior to that of an able sailor, or a journeyman taylor in London.

We were led into these reflections by the title of Mr. Coyte's sermons, which informs us, that they were published for the benefit of his widow; from whence we infer, that his preferment is small. This circumstance, however, deserves the consideration of those persons who have lately been proposing schemes to oblige the clergy to marry. As these discourses were not intended for the press, but are published only with a charitable view, we do not think ourselves at liberty to animadvert on a few inaccuracies of style that might be selected.

We are glad to see the embellishments of the press, which have long been prostituted to very opposite purposes, applied to books of morality; for these sermons are printed on a fine writing paper, in the manner of Tristram Shandy, and several other performances of that stamp; and as all poisons ought to have their antidote near at hand, we would advise every reader of modern novels, to purchase a set of Mr. Coyte's sermons, as they will be of a suitable size for his library. We are very sorry to find, that both sermons and charity are so much out of fashion, that the poor widow could not procure even two hundred subscribers: and therefore, we the more warmly recommend these discourses to the favour of the public, not indeed as patterns of close argumentation or elegance of style, but as plain useful compositions, in which every reader will find many instructive lessons, and from the purchase of which, every benevolent person will reap that greatest of improvements, the addition of a charitable act, to his former stock of virtue.

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ART. XIII. *An Enquiry into the Right of the French King to the Territory West of the Great River Mississippi, in North America, not ceded by the Preliminaries. Including a summary Account of that River, and the Country adjacent; with a short Detail of the Advantages it possesses, its native Commodities, and how far they might be improved to the Advantage of the British Commerce. Comprehending a Vindication of the English Claim to that whole Continent, from authentic Records, and indisputable historical Facts; and particular Directions to Navigators for entering the several Mouths of that important River.* 8vo. Pr. 1s. Nicoll.

THE facts contained in this pamphlet are delivered with great plainness and perspicuity, and are certainly matters of curiosity; some may think them of importance. Though it seems



seems to be written in favour of the late preliminaries between Great Britain, yet in fact it carries a double aspect, and proves rather more than is sufficient for the purposes of peace; for the author tells us that it cannot be unacceptable to the public, 'to be convinced from authentic records, and uncontroverted facts, that Great Britain has not only a right to what is ceded to her by the abovementioned articles, but to all the province of Louisiana, which lies to the west of the great river Mississippi.'

The author then proceeds to a detail of the discoveries of Sebastian Cabot in 1497, under the commission of Henry the 7th of England, with other matters relating to the settlements of the Spaniards and the coasts of America. He then informs us, that the English have been the first discoverers, having "a better right to it than any European nation could claim; consequently king Charles, in the fifth year of his reign, granted unto Sir Robert Heath, his attorney-general, a patent of all that part of America from the river St. Mattheo, on the peninsula of Florida, in 30 degrees North latitude, to the river Passo magno, in 36 degrees, comprehending within its boundaries, the greatest part of the present province of Carolina: In longitude, this grant extended from the Atlantic Ocean to the South Sea." We are then made acquainted by our author, of several other curious particulars relating to the said settlement, for which we refer the reader to the pamphlet.

Without pretending either to canvas or contradict our author's facts, we are, as critical reviewers, to observe, that if such evidences as he has produced were admitted amongst nations, there would either be no end of unhinging their possessions, or they must be involved in perpetual war and bloodshed. Positive treaties and even uninterrupted possession constitute a right to territory; and I much question whether the government of England can at this very time, produce any formal renunciation of the island of Jamaica by the crown of Spain; and yet we should be apt to treat very ludicrously, any claim set up by Spain to that valuable acquisition.

Our author next proceeds to a very full, and we believe, a very true and accurate account of Mississippi or the great river, the streams that fall into it, and the French settlements on its borders, with a great number of instructive as well as entertaining particulars, concerning the gulph of Mexico, and the geography of that large country. He is of opinion, that we ought to build forts at the mouth of almost every river that discharges its waters into the eastern side of the Mississippi; otherwise says he, very sensibly, "it is a great doubt with me, whether all the Canadian and Northern indians, will not still find a way to the French markets, by means of the lakes,

which afford them an easy navigation, and the rivers that are almost contiguous to them, and fall into the Mississippi: If this should happen, Canada will be of no other service to us, than as, by being in our possession, it removes the French to a greater distance from the back of our Northern colonies, where they began to be very troublesome; but at the same time it encreases by emigration their numbers in the South, where our colonists are not so well able to contend with them in their encroachments."

We are next entertained with a description of the southern part of the territories ceded to us by the preliminaries, which, according to our author, is far richer and more valuable than is generally imagined; but at the same time he is of opinion, that the west side of it is equally fruitful, and that we ought to keep up our claim to it as being part of our old province of Carolina. He concludes his performance in the following manner:

'I have only, before I conclude, to add, that I owe many of the facts communicated in this short tract, to some authentic materials collected by Dr. Cox, so often mentioned, and his son, Daniel Cox, Esq. This piece of justice I thought due to the memory of two worthy and public-spirited men.'

### Monthly CATALOGUE.

Art. 14. *Punch's Politics: In several Dialogues between him and his Acquaintance.* 8vo. Pr. 1s. 6d. Nicoll.

AS we have some respect for the true, genuine, wooden wit of Old England, known by the name of Punch, so we cannot, without some indignation, see his character and appellation thus assumed by an ignorant impostor. That he is an impostor appears from many circumstances. In the first place he cannot speak English; a truth which is evident in the very first page of his work.

'But may it please your majesty, to excuse the presumption, of a foreigner's shewing this concern for the dangers your royal person may be brought to, and my feeling for the unhappy state your country is at present involved, by the united forces, which (worse than Goths and Vandals) Spain and France have already introduced into your kingdoms, and threaten their utter subversion, has roused my spirit, to write my thoughts on your situation; and propose a method to your majesty, of laying the foundation of a greater empire, than any your predecessors were ever masters of.'

Secondly, he is utterly devoid of wit and humour, which always eminently distinguished the personage he would represent. For although certain low quaintnesses were excuseable in Punch himself, when he spoke to the vulgar, in consideration of the true attic salt with which he seasoned his discourse in general, we will not pardon wretched puns, and the coarsest impurities, in this supposititious Punch, who has neither wit, humour, attic salt, nor decency, to atone for them. For example, p. vii. 'The most noble monsieur Nevernose (would he had never a tongue) will have *palavered* the people here to believe, &c.'—P. 11. 'But our hopes were disappointed by finding a damn'd *Pitt* (as hard to get over as passing the ocean in flat-bottom'd boats) intercepted our success.'—P. 24. 'My wife Joan has learnt of late so many French fashions, that if I but happen to break wind, that is, to speak my mind backwards, with a becoming English liberty, she calls me nasty beast, &c.'—P. 48. 'You might as well think of f——g against thunder, &c.'—P. 70. 'A f——t for your combination.'—Even in the true Punch we never could relish these high-flavoured jokes, and often blushed at the applause of the audience, when he presented his posteriors, and treated them with a concatenation of such explosions; because, over and above the indecency and impurity of such doings, we knew that, in this particular, honest Punch was a plagiarist, and borrowed this species of wit from the Hollanders, as we could prove from undeniable vouchers.

The design of these politics is to persuade the Portuguese to abandon their country, and conquer the countries of Chili and Peru; to vindicate a German war; to decry the peace, and to revile the ministry; a task which the author has performed with all the flowers of insinuation, falsehood, and scurrility, and indeed with so little caution, that we should not be surprised to find that the performance had cost the author his ears. 'Recover by treaty! (says he, p. 31.) is it possible there can yet such *villains* exist on the globe, who shall surrender the advantages they have gained, and trust to pen and ink for the performance of covenants?' It is very certain our m——y have surrendered some advantages they had gained (and that for very good reasons) and that their conduct in this particular has been approved by the legislature. Therefore Mr. Punch will do well to consider, whether his epithet of *villains*, applied to the m——y, does not extend to the representatives of the nation, by whom the conduct of the m——y is approved; and in that case, whether this precious mess of politics is not, in fact, a libel upon the k——g, and both houses of p———t.



Art. 15. *The Free-born Englishman's Unmasked Battery: Contain-  
ing Remarks on the Preliminary Articles of Peace, grounded upon  
undeniable Facts, shewing the fatal Tendency of granting the French  
a Fishery, and restoring our most important Conquests.* 8vo. Pr,  
1s. 6d. Hunt.

The proverb says, a fool's bolt is soon shot : but this is not the case with the performance now before us, which is a critique upon the preliminaries, equally tedious and unfair. It cannot be expected that we should enter into a detail of the particulars, in which the author has deviated from truth and candour : nor is it all necessary we should, as every intelligent reader will at once perceive his want of accuracy and candour, both in omission and commission. P. 10, he says, the island of St. Lucia was our own by former treaties ;—but no such treaties ever existed—P. 14. he affirms, that Canada is a country too sharp for Englishmen to live in —if he has any meaning in this expression, it is, that the *climate* of Canada is too sharp for Englishmen to live in : but this is an assertion so ridiculous as to need no refutation. Where in the name of God have the gar-  
risons of Quebec and Montreal lived every winter since the conquest of Canada ? If we compare the bills of mortality among our troops that have remained in this country, with those of the forces sent to Martinique and the Havannah, we shall find that, for every British subject who has died in Canada, above ten have died in the West Indies, counting equal numbers, in an equal length of time. The climate of Canada, though cold in the winter, is remarkably salubrious, serene, and agreeable. P. 41. talking of Guadaloupe, he says, there is a trade carried on from thence to the Caraccas, and other parts of the Spanish main. If there is any such trade, it is altogether contraband and clandestine. The same sort of traffic may be more commodiously carried on from Barbadoes, Tobago, Granada, and Jamaica. P. 48. he asserts, that the Grenades are every way unserviceable, &c. That St. Vincent, Dominica, and Tobago, which are our own already, are altogether worthless, &c. Now we could answer all these assertions in one word,—*they are not true.* Grenada is a fertile island, already settled, with secure harbours well fortified. St. Vincent, Dominica, and Tobago, are also fruitful islands, capable of the most profitable cultivation ; and that they have no rivers is absolutely false, as false as it is, that Dominica has no port nor bay to retire to, &c. Had not this author's ignorance been equal to his assurance, he must have known, that during the operations of the British forces in Guadalupe, commodore Moore lay secure with his fleet in Prince Rupert's Bay in Dominica. P. 52. he says, that  
Senegal

Senegal without Goree, will be found to be like a coat without sleeves, &c. Now, as he has given no reason for this dogma, we say in our turn, that Senegal is as independent of Goree as Portsmouth is of Ostend; and that Goree would be of no more use to this kingdom, with respect to the gum trade, than a third wheel to a cart.

He says we had a right by treaty to cut logwood in the Bay of Honduras.—Why does not he produce the article? Will the *uti possidetis*, in the American treaty, ratified in the year 1670, give a sanction to inroads made by robbers and buccaneers, who penetrated into the woods of Spanish America, and cut and carried off the logwood by dint of force?

P. 70. he observes, ‘that every one who knows any thing of Florida, knows this to be true, that the Spaniards never made use of it, nor thought it of any service.’ But this observation we know to be untrue. We know they built two towns and two fortifications in Florida, which they now give up to Britain in consequence of the peace. But if the Spaniards had made no use of it, is that any reason for concluding it good for nothing? We are pleased to see a writer reduced to such poor shifts for argument, in his endeavours to inflame the discontents of his country.

Art. 16. *An Historical Account of the Naval Power of France, from its first Foundation to the present Time. With a State of the English Fisheries at Newfoundland for 150 Years past. And various Computations, Observations, &c. proper to be considered at this decisive Juncture. To which is added, a Narrative of the Proceedings of the French at Newfoundland, from the Reign of King Charles I. to the Reign of Queen Anne; shewing what Measures were taken on the Part of England, during that Interval, in Relation to the said Proceedings, &c.—First printed in the Year 1712, and now reprinted for general Information. Most humbly submitted to the Consideration of the Parliament and People of Great Britain. By J. Massie. 4to. Pr. 1s. 6d. Payne.*

These essays are written chiefly to shew that every ship of war equipped by the French king, is an usurpation upon the trade of England; and that while the subjects of France are permitted to retain their sugar islands, and fish cod on the Banks of Newfoundland, the commerce of this nation totters on the brink of destruction: nay, that her very existence is at stake. Of consequence we have, in the opinion of this wise patriot, concluded a very pernicious peace, though the parliament, to which his lucubrations are most humbly submitted, hath already, in the most solemn manner, approved of the preliminary articles.

At the end of these essays we are given to understand, that 'this Historical Account of the Naval Power of France, &c. would have been published last winter, if the detention of near two thousand pounds which are due to me, had not then kept it out of my power to continue writing and publishing at my own expence, as I have for near six years, whatever I thought might contribute to promote the true and reciprocal interests of the king and people of Great Britain; and I must leave the public to account for the said detention, either by British or French reasons, as they shall judge most proper, until I find it necessary to point out the man, &c.'

What pity it is that the indefatigable Mr. Massie, who seems to have devoted his talents to the service of his country, should be so ill rewarded. When we read his appeals to the public, we cannot help thinking of his fellow labourer, the neglected patriot Mr. Jacob Henriques; and as they seem to differ in opinion with respect to the preliminaries, we could wish they would accommodate their difference in a fair political conference. Who knows but a coalition may ensue, and produce a happy family-connexion between them, by the medium of one of Jacob's seven blessed daughters.

Art. 17. *The Comparative Importance of our Acquisitions from France in America. With Remarks on a Pamphlet, intitled, An Examination of the Commercial Principles of the late Negotiation in 1761.* 8vo. Pr. 1s. Hinxman,

We would recommend the perusal of this pamphlet to every dispassionate lover of his country. The very sensible author begins with shewing, from reason and experience, the risque we ran of sinking under the weight of our own acquisitions. He demonstrates the natural strength of France still unimpaired, the exhausted state of Great Britain, and the jealousy of other European powers, at our affectation of conquest and universal empire. He justly observes, that in our negotiations with France, the greater or less facility of obtaining certain objects, should be rated as constituting no inconsiderable part of their intrinsic value, because they tend to hasten or protract the conclusion of peace, and to prolong or shorten its duration. He considers our conquests in North America as the first and most important objects of the war. He ascertains the great value of Canada, both as an acquisition of country, and as a frontier. He describes the advantage of being possessed of the navigation of the Mississippi; and shews the fallacy of that position, that our colonies in North America are but a secondary consideration in respect to the Sugar Islands. He enters into a comparative detail of the trade carried on by these colonies and islands; and,



and, in some articles, convicts the author of the Examination, &c. of want of candour, and want of precision : but in treating of Guadaloupe, he himself seems to be hurried into a little partiality, and undervalues the importance of that island as possessed by Great Britain. He is also (we apprehend) very much mistaken, in supposing that the African trade for negroes, is mostly in the hands of the English. The contrary appeared at the last inquiry which the British legislature made on that subject.

Our author fairly demonstrates, that comparative benefits arising to France, are an unsure scale of the interests of Great Britain : that things of less value to her, may be of an importance to us, infinitely greater than others which she holds at a much higher price.

‘Such (says he) is the territory we have acquired in North America, with respect to her islands, and such it may be with respect to an exclusive fishery. One thing is certain : the loss to her would be more than any positive gain to us, in the last as well as the first instance ; and France and her islands would be exposed to all the extremities of want, rather than open their markets to British fishermen bringing a British manufacture. Nor is this true of France only ; Spain hath, since her declaration of war, prohibited the importation of fish from Newfoundland ; and the pope hath freed her subjects, by indulgencies, from those fasts which rendered it indispensably necessary. How far the same ecclesiastical policy may prevail in other Popish countries (and those of that religion are our only customers for fish in Europe) cannot be foretold. But should an enmity to heretic England prevail with the see of Rome, to dispense with her own injunctions ; and a jealousy of all-grasping England incline other Popish states to avail themselves of such dispensations ; instead of acquiring more by an attempt to possess all, we may lose a share, if not the whole, of what we before enjoyed.’

Art. 18. *A Letter from the Cocoa-Tree to the Country Gentlemen.*  
4to. Pr. 6d. Nicoll.

This is a shrewd, spirited appeal to the landed interest, from a confederacy supposed to be formed against the independence of his majesty, by three noble personages, whose characters are here exhibited in bold and glowing colours. The D— of —, is represented as ambitious, sanguinary, and ungrateful. In our opinion, the picture is overcharged. The duke of D— is painted with a tender pencil, as an object of affection and esteem, misled by the prejudices of education. But the sage of C—t is held forth as a theme of ridicule and contempt. Indeed we don’t see, why the man who has been in a constant course

course of exposing himself during the vigour of his animal life, should be debarred the pleasure of playing the fool as a private man in his old age.

Art. 19. *A Letter to the Whigs, with some Remarks on a Letter to the Tories.* 4to. Pr. 6d. Nicoll.

From the stile and matter of this pamphlet, we should take it to be written by the author of the foregoing, who, in his cooler moments, reflecting, that the first might have given offence to some of those who distinguish themselves by avowing revolution principles, assumes the character of a Whig, and disapproves of some asperities in the Letter from the Cocoa-Tree; though he espouses his maxims in general, condemns the cabals of party, particularly the supposed confederacy of the triumvirate, and endeavours, by softening expressions, and moderate counsels, to promote a reconciliation between the two great parties, and to diffuse a spirit of harmony through the nation.

Art. 20. *An Address to the Cocoa-Tree. From a Whig.* 4to. Pr. 1s. Kearsly.

This address (which is a spirited performance) seems to be built upon certain data, which, we apprehend, will not be generally allowed. First, that a native of North-Britain ought not to aspire at the first place in the ministry, even though his sovereign should be inclined to employ him in that station. Now we will venture to affirm, upon the faith of the most solemn treaty of union that ever took place, that a native of North Britain has the same right to such a place which is enjoyed by any native of South Britain. This author, who professes himself a zealous Whig, ought to remember the contents of this treaty, which was in a very remarkable degree, a measure recommended, patronized, and executed by the Whig interest. His second position is, that the people have a right to demand the dismissal of a minister, whom they personally dislike, although they have nothing to lay to his charge. There is such a flagrant absurdity on the face of this maxim, that it were superfluous to refute it. But let us even grant, the people possessed of this prerogative, to enslave their sovereign, we will defy this author to produce one instance in the annals of England, of their exerting this prerogative; that is, of their demanding the dismissal of any minister, no part of whose conduct they were able to impeach. In the third place, this addresser steps forth as the advocate of the Whigs, employed as the mouth and orator of the whole party, which he computes to be a great majority of the English people. We know of no other constitutional way of shewing a general dislike to a minister

ster (which he affirms to be the case at present,) but addresses from parliament; and remonstrances to the representatives of the people, from their respective constituents. Now no such remonstrances have appeared, not a single letter of instructions hath been published; and the two houses of parliament, instead of rising up in resentment and vengeance against the minister, have voluntarily given a sanction to his conduct in the strongest expressions of approbation. This being the case, we must take it for granted, that the Whigs are generally pleased with the minister, and that this author has no more title to call himself the advocate of the Whigs, than the attorney's clerks, so humorously described by Fielding, in their close divan, at a paltry alehouse, had to call themselves the representatives of the town, and arrogate to themselves the power of judging all theatrical entertainments.

Art. 21. *A Letter from Arthur's to the Cocoa-Tree, in Answer to the Letter from thence to the Country-Gentlemen.* 4to. Pr. 1s. Morgan.

The zeal of Whiggism seems to have eaten this politician up. The performance is such a rhapsody as deserves no comment. We would advise the author to bleed and take physic, and abstain from all kinds of altercation; otherwise, we apprehend, he will be in danger of a dark room and clean straw.

Art. 22. *A Derbyshire Gentleman's Answer to the Letter from the Cocoa-Tree.* 8vo. Pr. 6d. Moore.

The censure and applause of this scribbler are equally contemptible. He lavishes his praise from prejudice, and his satire from malignity.

Art. 23. *A Letter from Jonathan's to the Treasury.* 4to. Pr. 6d. Burnet.

This is no bad satire on those jobbers, brokers, and contractors, who have exalted their throats against the peace, which hath put a stop to the infamous practices by which they preyed upon the distresses of their country.

Art. 24. *A View of the present State of Public Affairs, in a plain Dialogue between Prejudice and Reason.* 4to. Pr. 1s. Coote.

Mrs. Reason, in this performance, does not argue like an old gentlewoman. She fairly and coolly refutes the assertions of prejudice, with respect to the nature of the preliminaries, and



the character of the earl of B——, upon which she seems to expatiate with peculiar pleasure ; and, indeed, if Mr. Prejudice had not been in a violent hurry to be gone, in all probability she would have made him a convert to her opinions.

Art. 25. *Reasons why Lord —— should be made a public Example. Addressed to every free-born Englishman. To which is subjoined, an authentic Extract of the Preliminaries, signed the 3d of November, 1762, at Fontainbleau ; with some comparative Remarks between them and the Terms offered by France last Year. 8vo. Pr. 1s. Burnet.*

Irony is certainly the most effectual and commodious weapon for combating those ridiculous prejudices which do not admit of serious refutation. This our author wields with dexterity and success. Upon perusing the title page, we expect to meet with nothing but the most rancorous invectives against the earl of B—— ; but in examining the performance, we find it replete with oblique satire, levelled at his enemies, whose avowed principles, and rancorous opposition, are exhibited in the most ridiculous point of view. It must be owned, however, that the author, towards the conclusion, seems to have quitted the winding path of irony in which he set out, and to have fallen into the high road of plain reason, which, though the safest, is not always the most agreeable.

Art. 26. *A Letter addressed to the Right Hon. William Beckford, Esq; Lord-Mayor. Concerning Lord Bute and a Peace. 8vo. Pr. 6d. Scott.*

This letter, which contains a very favourable description of the earl of Bute's character, both in public office and private life, with a modest expostulation on the ill treatment that nobleman has met with in the city of London, could not, with such propriety, be addressed to any person as to the present lord-mayor, who has been always distinguished for his moderation and humanity ; for his detestation of every seditious practice ; for his attachment to the person of his sovereign ; for his good sense, candour, and urbanity ; and, in particular, for his hospitality, politeness, and delicacy of behaviour to lord B—— at the city entertainment, to which his lordship had been invited as one of the first officers of state.

Art. 27. *The Royal Favourite ; a Poem : or, A Blot in the Great Fav'rite's 'Schutcheon, Which Ay—l—b'ry Willings may make much on. 4to. Pr. 6d. Pridden.*

This is a pretty well-turned compliment to the earl of B——, exposing

exposing the malice and futility of those wretched scribblers, who have so rancorously reviled his lordship, without being able to point out one single defect either in his head or heart, or indeed any sort of objection to his person and character, but this one :

‘ It is —— a monstrous crime, indeed !  
The wretch was born beyond the Tweed !’

Art. 28. *A Declaration. By an old Plebeian. 4to. Pr. 3d. Kent.*

Of this Plebeian’s Declaration, we may say what Shallow says in the play, of Slender’s declaration concerning his purposed marriage with Mrs. Anne Page. “ I think my cousin meant well.” To which Slender answers, “ Ay, or else I would I might be hang’d, la.”

Indeed, the Declaration before us (consisting of many pious thoughts) bears, in point of expression, a near resemblance to that of the aforesaid Abraham Slender, who, speaking of his mistress, says, “ I will marry her, Sir, at your request ; but if there be no great love in the beginning, yet heaven may *decrease* it upon better acquaintance ; when we are married, and have more occasion to know one another ; I hope, upon familiarity, will grow more contempt.”

The matter of this poem favours much of content, moderation, and pious resignation ; but the verse exceeds all measure, and can be compared to nothing that we have seen but a poetical paraphrase of the Old Testament, by a reverend divine of a neighbouring kingdom, a couplet of which we shall cite for the reader’s entertainment :

“ Was not Pharaoh, king of Egypt, a very great rascal,  
Who would not let the children of Israel, with their sons and  
their daughters, their wives and their servants, their oxen  
and their asses, go forty days into the wilderness, to keep  
the Lord’s paschal ?”

Art. 29. *A Letter to a Friend, on his having Thoughts of marrying a Lady of the Roman Catholick Religion. 8vo. Pr. 6d. Noon.*

The author of this letter, in order to deter his friend from contracting such an intimate connection with a person professing the Romish religion, informs him that he had lately found among the books belonging to the daughter of a gentleman of that persuasion, a *Manual of Spiritual Exercises, or Instructions for Christians*, containing among other articles, ‘ an examination of conscience on the ten commandments,’ so replete with impurities, that

no person, of either sex, having the least regard to decency could read it without blushing.

Art. 30. *Fingal Reclaimed.* 8vo. Pr. 6d. Hinxman.

*"Sic vos non vobis fertis aratra, boves."*

If this author had no other intention but to demonstrate the probability of Fingal's being an Irish, rather than a Scotch poem, his imbecility hath injured rather than supported the cause which he espouses. Indeed, the performance is so futile in all respects, that we can scarce believe the author had any design at all, but that of seeing himself in print.

Art. 31. *A Letter to a Merchant at Bristol, concerning a Petition of S—— T——, Esq; to the King, for an Exclusive Grant to the Trade of the River Senegal: Wherein the Foundation of Mr. T——'s Claim to such a Privilege is fully stated, and the Injury it will do the African Commerce, considered. By a Merchant of London. To which is prefixed, a Copy of the Petition.* 8vo. Pr. 1s. Kearsly.

This letter contains severe animadversions on a petition delivered to the king, by Samuel T——t, of London, merchant, setting forth the expence he had incurred, and the service he had done in the conquest of Senegal, and craving for himself alone, or for himself in conjunction with Thomas Cumming, an exclusive privilege of trading to Senegal for a certain term of years; towards which exclusive grant to T. Cumming, Mr. P——t had promised his best assistance, provided the endeavours of the scheme of conquest, planned by the said Cumming, should succeed: a promise, in consequence of which Mr. T——t equipped five vessels of a particular construction, which had a great share in accomplishing the reduction of Senegal. The letter-writer endeavours to shew, that Mr. C——g has been amply rewarded for all the assistance he gave; that as he failed in one essential particular, that of procuring assistance from the Moorish king of Legibalie, which he undertook to procure, he had no title to expect the performance of Mr. P——t's promise; and that all the merit Mr. T——t can claim, is that of having fitted out some transports for the government's service, for which he has been fully indemnified by his share of the prize-money, and the returns of trade which his vessels brought home.

Though we are no friends to monopolies in any branch of commerce that can be carried on by separate traders, we cannot help observing in this pamphlet an invidious disposition to lessen the merit and services of Mr. Cumming, to whom alone the conquest



conquest of Senegal was undoubtedly owing, as well as to disguise facts, and wrest circumstances, to the prejudice of the honest Quaker and his associate.

We understand that the author, notwithstanding his pretences to impartiality, belongs to a house which obtained a contract from the g——t relating to S——l, soon after the conquest of that settlement; and we have materials by us charging him with some gross misrepresentations, which at present we shall not particularize. This much, however, we think proper to declare, that the reader may be upon his guard in perusing the performance.

Art. 32. *Reflections on the Terms of Peace.* 8vo. Pr. 1s. Kearsly.

This is a sensible vindication of the preliminaries, with some remarks upon the importance of Minorca, which deserve consideration.

The author writes like a man of intelligence and candour; and his sentiments in favour of the peace deserve the more regard, as he declares that war would more conduce to his private advantage.

Art. 33. *An Enquiry into the Origin of the Cherokees, in a Letter to a Member of Parliament.* 8vo. Pr. 6d. Fletcher.

This (to be sure) is a point of importance, and very learnedly discussed. We cannot help observing, however, that a critic must be in very good humour, who can read the performance, and afterwards forbear wishing that the author had been debarred the use of pen, ink, and paper.

Art. 34. *Woman: An Epistle to C. Churchill, on his intended Publication, entitled, Woman: A Satyr.* By A. B. C. 4to. Pr. 1s. Williams.

It is to be hoped, that this gentle persuasive bard will succeed in his intercession for the fair sex, who lie trembling under the lash of the tremendous Ch——ll.

Art. 35. *Memoirs of the Bedford Coffee-House.* 12mo. Pr. 2s. Single.

We apprehend it will be no great encomium on our author, to say, that he has selected a subject perfectly suited to his talents. A dull, pert attempt, to be witty and satirical, is the character of this motley production.

- Art. 36. *One Letter more to the People of England. By their old Friend.* 8vo. Pr. 1s. 6d. Pridden.

What can be expected from the copy of such an original as the patriot S——, but scurrility, raving, and sedition. In these particulars our author is no bad imitator.

- Art. 37. *Matthæi Prioris Almæ Libri tres. Latino Versu Donati Operâ & Studio Thomæ Martin, A. B. Viginti Annorum Presbyteri, Scholæ Verlucianæ Magistri, et Parochiæ de Kingston Deverell, in agro Wiltoniensi Curam gerentis.* 8vo. Pr. 1s. Hawes.

It is impossible to preserve the excellency of this piece in a Latin translation; for which reason we can only blame our author for his injudicious choice of a subject.

- Art. 38. *The Humourist.* 12mo. Pr. 2s. 6d. Coote.

At a masquerade we have beheld a tun-bellied unwieldy fellow assume the dress and character of an Harlequin, in imitation of whom, we suppose, our author has taken to himself the unsuitable title of Humourist. Nothing can be more costly than his attempts to raise laughter, nor piteous, than his fruitless endeavours to be deemed a wit.

- Art. 39. *A full, clear, and succinct Discussion of the Preliminary Articles of Peace, as published by Authority. Most humbly submitted to the King, the Senate, and the People. By an eminent Citizen.* 4to. Pr. 1s. Williams.

This is a very dull commentary upon a text already sufficiently discussed by the political sages of our coffee-houses.

- Art. 40. *The Visions of Fancy, in Four Elegies. By J. Langhorne.* 8vo. Pr. 1s. Payne and Cropley.

In these pretty Elegies, Mr. Langhorne's muse hath preserved her usual delicacy, and sustained that correctness of imagination, which we have had such repeated occasion to applaud.



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